



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

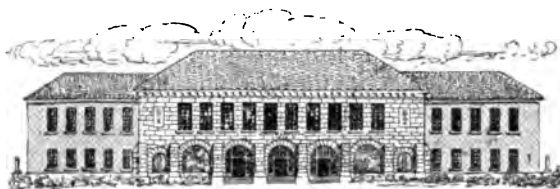
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



LELAND STANFORD JUNIOR UNIVERSITY



SCHOOL OF EDUCATION  
LIBRARY

1

2

3

4

5

6

7

8

9

10

11

12







**A NEW DISCOVERY**  
**OF**  
**THE OLD ART OF TEACHING SCHOOL**

**BY**  
**CHARLES HOOLE**

Copied from manuscript in the British Library.  
with Introduction and Notes by

**THISELTON MARK**

The University, Manchester, England  
Author of "Educational Theories"



**STANFORD LIBRARY**

**SYRACUSE, N. Y.**  
**C. W. BARDEEN, PUBLISHER**  
**1912**

Copyright, 1912  
By C. W. BARDEEN

187763

YU. A. YU. I. OROVATZ



## EDITOR'S PREFACE

---

The editor of these reprints has cheerfully given time and thought to the presenting of two English seventeenth century writers upon education, to American readers. The publisher on his part bears the entire cost of copying from the original editions in the British Museum Library and the risk of the possible small sale of a volume dealing with times distant from our own. A large number of American educators gave such gracious welcome to the editor when recently visiting them and their schools for the purpose of reporting upon what he saw, that he is desirous in every way not of repaying the debt but of showing his grateful remembrance.

Dury was, with his friends Hartlib<sup>7</sup> and Comenius, amongst the first to ex-

press the human need of universal communication, especially in matters of knowledge and education. "With the wild beasts of the forest and fishes of the sea", he says in his *Seasonable Discourse*, "every one preys for himself; and the strongest devours the weakest; so are the brutish men of the world to be counted worse than they; who, having forgotten the true interest of humanity, make none other use of their nearness to others . . ." And in a sentence which reminds one of Henry Drummond's chapter on "The struggle for the life of others" in the *Ascent of Man*, Dury speaks of the "creatures made to serve man, joining in herds and flocks where all are as one and one is as all," and so teaching men, "by the sociableness of his disposition to find the contentment of all his desires and advantages rather in a common

than in a particular way." In this *Seasonable Discourse*, a brief pamphlet of eighteen quarto pages, Dury makes a notable proposition, probably in Hartlib's behalf, that an agent or agents should be appointed (*a*) to carry on a correspondence with all the professors of the arts and sciences of any note, "to waken them by one another unto all industry, and to gather up the fruits thereof, to be applied unto all the schools for the advancement of learning therein"; (*b*) to receive and enlighten educational visitors from abroad; (*c*) to publish information for the use of the schools and universities; and (*d*) under the central government "to oversee all the schools and to consider all the schoolmasters, and their lives and abilities, and to furnish them with helps as they shall see expedient for the rectifying of their

ways of teaching and educating." In other words, Dury was pleading for a fairly equipped department of education, with a bureau for foreign and internal correspondence. Surely this earnest educationist would have felt glad could he have known that his words would be re-read in America in the early years of the twentieth century; the more so as he says in another pamphlet, *A motive leading to the publick good*, that for "love of such objects, through neglect of ourselves, we are put to a non-subsistence—I mean Master Comenius, Mr. Hartlib, and myself."

The Editor's thanks are due to the authorities of the British Museum for permission to reprint, and to the library officials for their unfailing courtesy.

THISELTON MARK.

*The University, Manchester, England.*

## AUTHOR'S NOTES

---

The following notes are in manuscript and form part of a collection of *Additional Mss, Political and other Papers*, 1640-1659 in the British Museum:—  
Mr. Dury's *Exercitatio of Schooling*.  
(May 3, 4, 1646)

### **Matters to be elaborated for the Education of Children**

1. The necessity and Usefulness of the  
Work of Education,  
to all Societies of Men  
to the Church of G. esp.  
to the present Reformation of  
Church and State now intended.
2. To whom the care of providing for  
the advancement of this work  
doth properly belong: viz;  
To the Magistrates—Supreme  
To the Ministrie—Subordinate.
3. The true End and Aim for which the  
worke is to be set afoot and ad-  
vanced, viz.

(vii)

to make Children's Minds sound  
and bodies healthful.

to set them in a way to become  
serviceable unto others—Pub-  
licly and Privately.

4. The Means and Ways necessary to  
gain these ends are two\*:

- i. Schoolmasters must be fitted and  
enabled to go about the Worke  
by Directions and Rules  
by Helps and Assistance to sup-  
port them with { livelihood  
                          { authoritie  
by Correctors and Overseers  
to call them to an account,  
to reform what is amiss.†
- ii. Schools and Scholars must be order-  
ed and fitted for the instruction  
and care of schoolmasters.

---

\* Drury's reference to "Means and Ways necessary to  
gain the ends of education" here plainly hints at the  
training and preparation of teachers for their work.  
See also what he says in the *Reformed School*.

† An evident forecast of the American system of  
superintendents and supervisors.

**Concerning the Schools***Schools*

The schools should be public and of  
two sorts

*Of Things*

- i. Common to all, teaching to [all]  
. in their mother tongue the

\* right { Notions  
Names of things  
Expressions

*Tongues*

- ii. Peculiar to some  
for the tongues { Hebrew  
of learning { Greek  
Latin  
of commerce { French  
Spanish  
Italian

*Arts for the Vulgar*

For the Arts and Sciences whereby  
these sorts of People are to be fitted  
for the employments in the Common-  
wealth.

x THE OLD ART OF TEACHING SCHOOL

- i. The Vulgar for Trades and Servile work.
- ii. The learned for increase of science and training up of others. Learned.
- iii. The Nobles to fit them for public charges in Peace and War.

**Concerning Scholars**

The scholars should be fitted for their schoolmasters care before they come to schoole, viz.

Whiles they are yet with their

Parents and Nurses	{ who are to be di- rected how to make them docile.
-----------------------	---

After they are at school by subordinate Overseers, Ushers, Tutors, etc. who are to be directed how to make them diligent and attentive to what is taught.



## INTRODUCTION

Masson says in his Life of Milton, "Hartlib was the most enterprising man of his age; Dury the most conciliatory and Comenius, the most keen-sighted educationist in Europe." If we desired to find a superlative which would fitly describe Hoole, we should have to speak of him as the most painstaking of the English educational writers of his time. He was a practical schoolmaster, and scarcely any phase of school life escapes his notice. His most elaborate sections are upon the teaching of Latin; the third brief dedicatory epistle being addressed "to all favorers of good learning, but most especially to the teachers of grammar." Historically interesting as the language sections are, they are for the most part printed in smaller type for

the simple reason that they are not likely to be read excepting by a comparatively small number of readers; and they contribute but little to our views upon language teaching, valuable as they doubtless were in their day. They are significant, however, of one fact, namely, that upon the foundation for scholarship which had been laid by grammarians and lexicographers a superstructure of school-method was being raised and one which was all-important to educational progress. Hoole writes as one who is intensely conscious of the teacher's part in education. Whether or not the present day teacher has sympathy with all his suggestions, it is impossible not to sympathize with his manifest pride in his craft, and with the earnest fidelity with which he unfolds its manner and method.

Education in its successive stages of recovery from the dark ages, which followed upon the overthrow of the Roman Empire, has shown an interesting development from the education of the adult to that of the little child. Of the three revivals of learning by means of which modern Europe has emerged from the intellectual darkness of the early Middle Ages, the first two were of the nature of adult learning, and the third led to a secondary rather than to a primary education. Under Charlemagne and Alfred the necessity was felt of having bishops who could read and write intelligently; Charlemagne himself is said to have attended Alcuin's teaching, partly, doubtless to set an example to his ignorant bishops. The scholastic revival, which had Abelard for its most striking figure, and which

xiv THE OLD ART OF TEACHING SCHOOL

at once spent its force and immortalised itself in the founding of the first great universities, was also in the very nature of things an adult movement. Its main concern was with the logical handling of matters theological. When this pursuit of 'dialectics' (as the art of reasoning after the fashion of the schoolmen was called) no longer satisfied the men of thought who, from many causes, began to appear in increasing numbers throughout western and southern Europe, a "new learning" took its place. This "new learning" was the classical study now commonly spoken of as the "old education", to know which in itself amply testifies to its widespread influence. Italy, France, Holland, Germany became in turn its centres; and the secondary school practice of Europe was modelled according to its demands.

But, in spite of the willingness of Sturm to admit as exhibitors into his school at Strasburg children of ability whose parents could not afford to pay the school fees, and of the Wurtemberg Code of 1559, demanding universal education, this learning was almost exclusively secondary in aim and spirit. To Comenius falls the honor of having drawn up the first elementary school programme. And in little more than two years after the appearance of his *Didactica Magna* (1657) Hoole's book on *A New Discovery of the Old Art of Teaching School* was published in London—having been first written, as the author tells us on the title-page—twenty-three years previously. (Comenius also had commenced his work about thirty years before its final publication.) The *New Discovery* contains not only a lower grammar school

course, but a description of the working of a "Petty school" for children bewteen the ages of four and eight. Hoole's book bears upon it the most convincing traces of originality. It is the outcome of his experience as headmaster of the Rotherham grammar school (Yorkshire) and as principal of a private school in London. On the other hand, Hoole's most interesting preface to his translation of the *Orbis Pictus*\* gives proof of his readiness to learn the best that others had to teach. As a result his *New Discovery* is a very complete piece of work, combining the fruits of a long practical experience with the best educational science of the period. It is in some respects a companion treatise to the more elaborate or specific treatises of Comenius. Comenius an-

---

\* See Bardeen's reprint.

nounced principles, Hoole shows how — they may be applied. Comenius was an educational philosopher, Hoole a practical teacher. The use to which Hoole put his practical experience, as well as the intelligent insight which dictated his practice will appear from a brief statement of his views.

In the preface to his translation of the *Orbis Pictus*, which appeared about two years before the *New Discovery*, Hoole makes some admirable suggestions. His first principle is that a right perception of objects is the foundation of knowledge. He quotes the words which had become a sort of fashion with writers on education, "there is nothing in the understanding, which has not come through the senses". Therefore, he says, to exercise the senses well about the right perceiving of things will be to lay —

Hoole's  
educational  
ideas

the foundation for all wisdom and all wise discourse. The common neglect of this exercise of the senses in the schools, and the practice of appealing neither to the senses nor to the understanding but to sheer unreasoning memory caused the work of teaching and learning to go "heavily onward", and to afford but little benefit. He advocates object-lessons, school museums, and the use of the blackboard. The blackboard we find as a prominent feature of the section in *Orbis Pictus* on the school. "Quaedam praescribuntur illis *Creta* in *Tabella*", (6) which Hoole translates, "Some things are writ down before them with *Chalk* on a *Table* (6)" (Bardeen's reprint, p. 119).

Hoole was particularly anxious that masters should make allowance for the capacities of their pupils. The careful way in which he grades the Latin





THE SCHOOL, FROM "ORBIS PICTUS"

studies, and unfolds a progressive teaching method, is the best testimony to the earnestness of his wish that learning should be less wearisome and at the same time more profitable. It is not surprising that such a teacher should speak of the uselessness of bare rules of grammar. Yet such has been the sway of the methods of Sturm and the fathers of the secondary education in the grammar schools and gymnasia of Europe that it was no anachronism for Herbert

## xx THE OLD ART OF TEACHING SCHOOL

✓ Spencer to repeat Hoole's protest. Hoole believes with many who had gone before him, "Tully of old and Erasmus", as well as Quintilian, Ascham, Comenius, that children were capable of taking the same delight in mental activity as in play, if rightly taught and encouraged. Bacon, too, had said, "Knowledge (and wonder, which is the seed of knowledge) is an impression of pleasure in itself."

Another phase of educational progress which Hoole represents is the reaction which was taking place against universal and unceasing Latin in the schools.

- He even sketches a plan showing how children, for whom Latin was thought to be unnecessary, may be employed after having learnt English well. Yet with well-balanced judgment, Hoole speaks of it as a "fond conceit" of those who either have never learnt Latin, or

have forgotten what little they knew, to say that Latin is altogether unnecessary for those intended for trade or agriculture. Under the circumstances of the school and college education of his time, Latin stood for secondary and higher college education; and the argument which Hoole combats is the same in spirit with that which has had to be met in our own time, that a college education is of no use to a man who is going into business\*. He says that, in any case, enough Latin could be acquired to help them in understanding English authors, who "abound nowadays with borrowed words", and those who "delight to flaunt" their Latin in conversation.

There is the right ring about Hoole's references to the playing field. Another

---

\* See *Educational Review*, N. Y., xix. 232.

extremely interesting point, showing the soundness of Hoole's judgment with regard to collective teaching is found in chapter vii of the *Petty School*. In the sixth section of this chapter he says: "Let their lessons be the same to each boy in every form." He does not fear that the clever pupils will be held back by such collective work; but says, "let the master proportion them to the meanest capacities, thus those that are abler may profit themselves by helping their weaker fellows, and those that are weaker be encouraged to see that they can keep company with the stronger."

The  
Realistic  
movement

It is an interesting commentary upon our speaking of the seventeenth reformers of education as '*realists*'--whom we regard not unjustly as the spiritual fathers of our *real-schulen*, modern (as opposed to classical) departments, and

objective teaching methods, (concrete, heuristic, and so forth) to note what the actual school-programmes were which they proposed. The reform at first and quite necessarily was more in spirit than in substance. It might with some show of reason be argued that Hoole, Dury, and Ratichius (Comenius certainly does more) do not carry us any further with regard to the infusion of real studies into education than Rabelais and Montaigne or even Mulcaster had done. The reason, doubtless, was that real learning was not yet sufficiently advanced to be systematised for school use. School use largely depends, as both Hoole and Comenius continually say, upon the existence of suitable text-books. Happily certain recent methods, which for a time almost crowded out the *book* were not thought of, at least were not deem-

ed the sufficient or even the most important instruments of education.

Exact and progressive knowledge, as Dr. W. T. Harris would tell us, is always rather a matter of eye-mindedness than of ear-mindedness. The large share of attention which Hoole devotes to the teaching of ancient languages is at first sight disappointing to such as import modern meanings into the terms which denote the phase of reform for which these fathers of educational progress stood. Ratichius, also, had *spoken* of "all the arts and sciences"; he *taught* only classics and mathematics. Comenius certainly did more than this, for in addition to framing the first elementary (public or vernacular) school curriculum, he actually applied the *Partitiones Scientiarum* (or survey of the sciences) of Lord Bacon to the infant

school, i. e., to the home or "Mother School". At this early stage, he says, the child learns the elements of nature-knowledge (Physics), in his observations of water, earth, snow, stone, grass, birds, etc; the beginnings of optics in light, darkness, colour; of geography, in learning to name the physical features, hill, river, etc., by which he is surrounded; of geometry, by such ideas as large, small, straight; of history, by noting events and the parts which individuals play in them; of economics, through the family affairs and relationships; of politics, through observation of town or city hall, officials, etc.; and, not to mention all the subjects touched upon in the mother school, which mount up to something like twenty in number, even metaphysics, in the distinction of something from nothing, like from unlike, here

from there (place), now from then (time).

Morality and religion, of course, have their place in the thought of Comenius. With regard to the three R's he comes very near Froebel's point of view: grammar consists merely in correct articulation, rhetoric in the right inflection of the voice by imitation of others; arithmetic by counting up to ten, and the simplest forms of addition and subtraction (probably intended to be mainly concrete as it rests upon the primary distinction of much and little), to which are to be added the picture book and occupations especially of a constructive kind. In what, then, did the "realism" of the realists of the seventeenth century consist? Professor Laurie's\* summary

---

\* John Amos Comenius—4th Section, "On the general organization of a School System."



statement will suffice to indicate what we owe to Comenius. "In the Mother School the external senses chiefly will be exercised in relation to objects and the distinguishing of these. In the Vernacular School the inner senses, imagination, and memory, will be exercised along with their executory organs, the tongue and hand, by means of reading, writing, drawing, singing, counting, measuring, weighing, and learning by heart.\* In the Gymnasium the intellect and judgment will be formed by means of dialectic, grammar, rhetoric, and the 'what' and 'why' of the real sciences

---

\*In view of the discussion as to what should be taught in the seventh and eighth grades of the elementary schools, it is worthy of note that Comenius ends his elementary school course when the child is twelve years of age, i. e., in his thirteenth year; the Latin school, a gymnasium, covers the next six years, from twelve to eighteen. Pre-university education, therefore, according to Comenius, includes three periods of six years each.

and arts. In the University those things will be taught which depend on the Will of man and reduce the mind to harmony, e. g. Theology, Mental Philosophy, Medicine (i. e., Knowledge of the vital functions of the body), Jurisprudence."

In describing Comenius as the first great and thoroughly consistent Realist, Professor Laurie quotes from his preface to a book on the teaching of Physics. "Do *we*," he says, "not dwell in the garden of Nature as well as the ancients? Why should we not use our eyes, ears, and noses, as well as they? And why should we need other teachers than these our senses to learn to know the works of Nature? Why, say I, should we not, instead of these dead books, lay open the living book of Nature, in which there is much more to contemplate than any one person can ever

relate,\* and the contemplation of which brings much more of pleasure as well as profit?" What really had happened, under the influence of Lord Bacon and his followers was the effecting of a union between the world of thought and the world of things.

Hoole's contribution to the movement towards real studies is less valuable than that of Comenius. After the child leaves the Petty School, which includes the infant school classes and the lower primary grades, he proceeds at once to the lower grammar school, which is under the usher or master's assistant; and the very title of Hoole's chapters dealing with this period of education suggests an overplus of classics,—“The

---

\* These words in themselves indicate the limited range of the sciences of the period. Now, not only each separate science, but the several departments of most sciences are felt to be more than any one person can 'relate'.

### xxx THE OLD ART OF TEACHING SCHOOL

Usher's Duty or Platform of Teaching Lily's grammar," and this is followed by a book dealing with the upper grammar school (three years being the period in each case) entitled, "The Master's method or the exercising of scholars in grammars, Authors and Exercises; Greek, Latin, and Hebrew." This latter course is mapped out for children between eleven and fourteen years of age. The notes upon several passages will indicate that Hoole was more under the influence of the example of the Latinists than Comenius was. In spite of his painstaking and his excellences, he is also more of the typical pedagogue than Comenius. For this very reason he is of extreme value to the historian of education; he shows the actual life and spirit of the schools, and the picture

Hoole and  
Comenius

ne gives is as vivid and interesting as it is careful and exact.

A striking proof of the revived interest in English writers upon education of the sixteenth and early part of the seventeenth century is Professor Foster Watson's *Bibliographical Account of Education in England, 1500-1660* which he prepared for publication by the U. S. Bureau. In an article published in the *Educational Review* (London) for June, 1899, he makes a plea for a reprint of Hoole's *New Discovery*, the work which is reproduced here:

Plea for a  
Hoole  
reprint  
(Report,  
1903, p.  
319-30)

319-330

"Of all the books of the seventeenth century that call for reprinting there is certainly none with a claim surpassing or indeed equalling that of Charles Hoole's *New Discovery of the Old Art of Teaching School*, published in 1660. It consists of four small treatises, entitled:

a 28463

1901

xxxii THE OLD ART OF TEACHING SCHOOL

- (i) A Petty School.
- (ii) The Usher's Duty.
- (iii) The Master's Method.
- (iv) Scholastic Discipline.

“The importance of this book may be judged from the fact that Charles Hoole had come directly under the influence of Comenius, and hence felt himself quite free to criticise and to depart from the general methods of the day, whenever he could, by so doing, adapt himself better ‘to the capacities of children.’ This, I take it, is one of the signal merits of Hoole, that he has a constant regard for the tender minds of children and insists that text-books should adapt themselves to children and not children to them.

“To make the grounds of this plea for a reprint of Hoole's book as clear as

possible I will name certain points in the book:"

"(a) The account of the petty school is probably the earliest and fullest connected view of elementary school teaching in English history. In this connection, it should be noticed that Hoole suggests for school use the reading of George Herbert's *Poems* and Quarles' *Emblems*, probably the first definite suggestion for the introduction of English poetry into school work. Hoole gives directions for the founding of petty schools for qualified teachers rather than leaving the work to 'poor women,' or to those who undertake it 'as a mere shelter from beggary.' He notes the qualifications for a primary teacher. He is to have some knowledge of Latin, to write a fair hand, and possess good skill in arithmetic. And then, having

these, 'let him move within the compass of his own orb.' Hoole advocated that ward schools should be built to which poor children from each parish should be sent *gratis*.

"(b) The complete curriculum of a grammar school is sketched, hour by hour, and minute directions given as to the method of teaching each section of each subject. The usher's work is completely marked off from the master's work.

"(c) Hoole states his views as to the financial foundation, site, buildings of grammar schools, the maintenance of discipline, school-times and holidays. Grammatical examinations and disputations, orations and declamations, religious exercises, rewards and punishments are explained and discussed. He further advocates school libraries.



“(d) Hoole supplies a note of school authors most proper for every form of scholars in a grammar school. This includes a reference to some 260 text-books and reference-books in use in grammar schools at his time, and is distinctly the basis on which any educational bibliography of the times should be started.

“Charles Hoole, therefore, is a practical schoolmaster, who knows the best usage both past and present of the public and private schools of his time, who is in touch with the traditions of the past and with the proposed reforms of Hartlib, Dury, and Comenius. Curious as it may seem, he was in sympathy with both the conservative and the radical educationists. He was a man of great knowledge, keen judgment, and affectionate sympathy with children. Per-

haps the most impressive tribute paid to Hoole was the opposition which the general aim and tone of his book provoked. In his preface to his edition of Cato's *Distichs* he acknowledges that he has been blamed for attempting to make the 'way of knowledge too common a thing.' But he glories in the fact, and thus is to be ranked amongst democrats coming many generations after him. 'To make knowledge too common,' says Hoole, 'in my judgment is impossible.'

"In conclusion, I plead for reprints of the old educational writers. They take us out of ourselves. They have no 'paying' end in view. They take us to a mount of contemplation away from ignorant public opinion, from governing bodies, from our own personal successes and superiority over the past, to a sym-

pathy with less favorable conditions, an attitude which reacts again on the present. Is not a collection of old masters in education as important to the teacher as the old masters in painting to the painter? I will not now further dwell on the necessity of reprints from the point of view of the student of educational history.

"I especially plead for the books of John Brinsley and Charles Hoole. The names may be but little known to the general public. Their books are necessarily still less known. Yet for an account of the best educational procedure of their times, and for educational bibliography, there are surely no superior works in English history."

In the second of his dedicatory letters Hoole invites his old schoolmaster to make free use of the treatise so far as

**xxviii THE OLD ART OF TEACHING SCHOOL**

it has merits, and to censure such defects as he may discover in it "with impartial mildness". No more fitting words could be found with which to introduce this reprint of his work to twentieth century readers.

**THISELTON MARK.**

A NEW DISCOVERY  
OF THE  
OLD ART OF TEACHING SCHOOLE  
(In Four Small Treatises)

p. 21 → 1 { Concerning } A Petty Schoole (1659)  
 p. 75 → 2 { } The Usher's Duty (1660)  
 p. 169 → 3 { } The Master's Method  
 p. 229 → 4 { } Scholastick Discipline (1659)

In a Grammar School > (1659)

SHEWING HOW CHILDREN IN THEIR PLAYING YEARS MAY  
 GRAMMATICALLY ATTAIN TO A FIRM GROUNDEDNESS  
 IN AND EXERCISE OF THE LATINE, GREEK AND HE-  
 BREW TONGUES. WRITTEN ABOUT TWENTY-  
 THREE YEARS AGO, FOR THE BENEFIT OF ROTH-  
 ERHAM SCHOOL WHERE IT WAS FIRST USED;  
 AND AFTER FOURTEEN YEARS TRIAL BY  
 DILIGENT PRACTICE IN LONDON IN  
 MANY PARTICULARS ENLARGED AND  
 NOW AT LAST PUBLISHED FOR THE  
 GENERAL PROFIT, ESPECIALLY  
 OF YOUNG SCHOOLE-MASTERS

BY CHARLES HOOLE  
 MASTER OF ARTS, AND TEACHER OF A PRIVATE GRAM-  
 MAR SCHOOL IN LOTHBURY GARDEN, LONDON.

LONDON

Printed by J. T., for Andrew Crook at the Green Dragon  
 in Paul's Church Yard, 1660.

www.ck12.org

*To the Right Worshipfull, his most Reverend, constant, and truly loving Friend  
Robert Saunderson, D. D., and Rector  
of Boothby-Pagnell, C. H. wisheth increase of grace, and perfection of glory.*

SIR:

Now I have by God's blessing obtained (that which you can witnesse I have seriously laboured after) a thrice seven yeares experience in this dispicable, but comfortable employment of teaching schoole; I think it not amisse to discover to the world, what method I have hitherto used, and which I resolve to continue,\* so long as God shall enable me to undergoe this profession of a schoole-master, which at first I undertook, and have ever since persisted in, by your encouragement.

The outcome of the writer's experience

How far this New Discovery is improved, since I made it at Rotherham, and afterwards writ it out at Little Humbie, whilst I lived more retiredly in the

---

\* But see the end of the second letter, where Hoole says that he reserves the liberty of varying his method in matters of detail; and also the third letter addressed to all favourers of good learning, where Hoole reaffirms his adherence to the method herein described 'till he knows of a readier.'

house of that noble knight, Sir William Brownelwoe (whom I think myself ever bound to honor for his singular and undeserved favours to me in many particulars) I refer it to you to consider. For as you sometimes then perused it in manuscript, so I hope you will (at your leasure) look upon it now in print, and not like it much worse than formerly.

and  
reading

For I may truly say, that besides what I have observed by reading sundry Authours treating on this subject, or gained by frequent and familiar converse with men of known abilities both in City and Country, I have profited most in this Art of teaching, by my Scholars; who have been my daily instructors, how to suit my methods to their several capacities.\* And of all that ever I have taught either in publick Schoole, or in my own, or other's houses, in more private manner, I have been beholding most to my London Scholars, who as they are generally quick-spirited, and forward to learn, where the way is easy to them; so are they soon apt to flag and be discouraged, when any difficulties appeare in

---

\* The true teacher speaks in this sentence. Child-study and the principle of individuality in education are evidently not a thing of yesterday.



their way. For their sakes therefore, (who by reason of many Schooles were sometimes occasioned to remove from one to another) I was enforced to facilitate the most common way of teaching, according to what you see I have here endeavoured in these small Treatises.

In the publishing whereof I beseech you, that I may not offend in making use of your name, as well as my Master's; for as I was instructed by him at the School, so I was by your means sent, and provided for in the University; and though I can never be able to requite your care and pains on my behalf, yet I have long desired, even whilst you are both living, to testify to the world, that I am not forgetful altogether of your great benefits. If what I have here done be liking to yourself, I shall less need to care how others censure me for it; Forasmuch as you have known me since my first studies, and are sufficiently able to judge of a way to come by learning, as having been yourself well methodised in your youth, and attained to that perfection in all kinds of knowledge, which many do much admire, but few can hope to exceed. But I know to whom I write, and therefore I will not adventure into an Ocean of

what may be said of your demerits, especially to me wards, onely I commend this little work to your acceptance, as a Testimony of that unfeigned respect which I think myself ever bound to shew towards you and yours; and I beseech God (that hath been pleased to exercise me in School-teaching, whilst you have been put upon exercises of School-Divinity, and so ordered that something of what we have each done, is now labouring at the presse) to continue your earnest endeavours to serve him whilst we live, and when we dye, we may partake of that blessed reward which is reserved in heaven for all those that attend the coming of our Lord and Saviour Jesus Christ; to whose grace I commend you and all yours; and rest

Your humbly observant kinsman,

CHARLES HOOLE.

*London, Dec. 24, 1659.*

*To his most Experienced, and truly Honoured Master, Mr. Robert Doughty, \*  
*Head Schoole-Master at Wakefield, C.*  
*H. wisheth all health and happiness.*

SIR:

It is yet a question amongst Schoole-  
boyes, and not likely to be hastily by them  
decided, whether K. Alexander was more  
bound to Philip his Father, that begot  
him, or his Master Aristotle that instructed  
him? for of both he received unrequitable  
Benefits. Should I therefore not acknowl-  
edge that lasting good, which with many  
copartners I obtained by your care and  
industry, I should indeed be worse than  
ungratefull.

To his  
school-  
master

And what token of thankfulness can  
I tender, more welcome to yourself, than  
this small Manual, which most nearly  
concernes the profession of a Schoole-  
master; a calling which hath all kinds of  
good attending it, to make it commend-  
able as well as others.

For 1. If we look at the benefitting of  
Church and Commonwealth; wherein can  
we better imploy our time and study, then  
in training up the children to become ser-  
viceable instruments of much good in both?

Influence of  
education  
upon  
Religion and  
citizenship

Nay, should a man but barely respect himself, he may finde it very profitable to augment his learning, and not a little advantageous to the increase of his yearly Revenues.

The pleasures of teaching

2. What more pleasing variety can there be, then that of childrens' dispositions and fancies? What better Recreation, then to read and discourse of so many sundry subjects, as we meet with in ordinary authours? Besides, the delight which is to be taken by our Scholars' ready progresse in a constant even way, will far exceed all care and toyle that can be bestowed in helping them to profit.

General points favorable to popular interest in education

3. Should I goe about by those millions of arguments that concur (as Voluntiers) to maintain the lawfulness of this calling, as commanded by God, continued in all ages, practised by the well-learned and truly vertuous, commended by all good men, maintained and encouraged by most noble Princes, and religiously disposed people; opposed onely by the enimies of God's truth, and most disesteemed by persons that are altogether (for want of breeding) either debauched, or ignorant, I might write a larger volume, and to lesser purpose.

Oh! But alas, we that wholly under-  
 goe the burden of School-teaching, can  
 tell by our own experience, how labor-  
 ious it is both to minde and body, to be  
 continually intent upon the work, and  
 how irksome it is (especially to a man of  
 a quiet temper) to have so many unwilling  
 provocations unto passion; what good  
 parts for learning, and right qualifica-  
 tions in all points of behaviour is re-  
 quired of us; how small our yearly stipend  
 is, and how uncertain all our other incomes  
 are. Again, we call to mind the too  
 much indulgency of some Parents, who  
 neither love to blame their childrens  
 untowardness, nor suffer the Master to  
 correct it; we remember their generall in-  
 gratitude for the Master's well doing, and  
 their open clamour for his least doing  
 amisse; we observe their common in-  
 discretion in wholly imputing the Schol-  
 ar's lesse profitting to the Master's more  
 neglect, and their happy thriving to their  
 own onely towardlinesse; not to mention  
 their fond Ambition, in hastening them  
 too fast. Besides, the small account  
 which the vulgar have, the too censorious  
 eye which the more Judicious cast, and  
 the slight regard which our young Aca-  
 demians (for the most part) carry towards  
 a poor Schoole-Master, make us some-

The  
 teacher's  
 difficulties

times judge our calling (as many do) too mean for a Scholar to undertake, or desire to stick too many yeares. We let passe childrens imperfections and untowardnesse, which are indeed our daily torture; so that we could rather wish, our selves might leave our charge, then advise any friends we have to undertake it.

The necessity of the work      Answ[er]. These we must acknowledge are very great discouragements, yet such as attend a most necessary calling, and therefore must with Fortitude be conquered, or resolutely undergone. Should the Mariner, because of danger, the Husbandman because of toyle, the Souldier because of hardship, the Magistrate because of interruption, the Minister because of many men's disordered conversations, abandon their professions; ~~it would~~ then fare with the State, as (the Tale saith) it did once with the body, when the whole pin'd away, because no member would discharge its proper function.

Neither can I say to whom I should more properly dedicate this subject, then to your selfe, who have now (as I suppose) for at least fifty yeares together, and with general applause, performed the Taske of a Schoole-master, notwithstanding much opposition, and many discour-

agements of every kinde; who have had continually in your charge many scores of Scholars, and have yearly sent abroad, both to Trades and Universities, great store of such as have been thorowly accomplished in their places. Nay (give me leave to speak it) to commend your knowne Dexterity in this excellent calling, there have been (I think) as many, and those, as well-approved Schoole-Masters your quondam Scholars, as have been trained up by any one man in England. Amongst others I help onely to fill up the number, who have sometimes in publick, and sometimes in private, for nigh thirty years together, been exercised in teaching Scholars, and have at last for mine own ease, and the satisfaction of some friends printed what Method and Order you once saw I had writ out, and which upon your approbation, and my own further experiment, I have thought meet to observe constantly, reserving ever the liberty of varying in matters of circumstance, as occasion shall require. And for some things (it may be) you may rightly say (as I am ever bound most thankfully to acknowledge, that I was your scholar, seeing in them I have so nearly seemed to track that method, according to which I was instructed by yourself.

( 12 )

Daigne (I beseech you) to accept this small offer of a willing minde, and if you find it helpful to you or yours, in any kinde, to use it freely; where you shall espie the least defect, I hope you will please to censure it with impartial mildnesse. This Petition also I prefer to them of better Judgement, as it happeneth to come into their hands.

The Lord continue you long in your eminent place, to doe the Church and Common-wealth most acceptable service, and to reap to your self much comfort thereby, that when at last you shall have finished your course, you may receive at God's hands an immortal crown through Jesus Christ our Saviour in whom I rest.

Yours in all observancy,

CHARLES HOOLE.

- Dec. 24, 1659.



*To all favourers of good learning, but  
more especially, to the teachers of Gram-  
mar.*

There is no calling more serviceable to Church and Common-wealth, then this of a Schoole-Master; none then it more perplexingly toylesome, where Art and Discretion, the two essentials of a Schoole-master, are wanting, seeing we have especially to deale with children's imperfections, which are warily to be observed and helped, not strictly to be censured.\* ✓

---

\* The necessity of peculiar tact on the part of the moral trainer is only of recent years receiving adequate attention. As the editor of this reprint has said in his report on "Moral Education in American Schools", presented to the English Board of Education, this is a feature in American education to-day which forcibly impresses a visitor. It is significant in this connection that the Frœbelian philosophy of education has found its home, and Rosmini has found so many readers, among American educators. Note, for example, Rosmini's proposition: "The will of the educator, being the child's supreme law, should be good with a goodness the child can recognize." Hoole's suggestion of a mild and watchful discipline is especially noteworthy when we read as in Barnard's "English Pedagogy", of an old-time schoolmaster who in the course of fifty years "administered to his pupils nearly half a million canings and twenty-four thousand proper floggings."

That Constancy in a good Method is the means to make a Scholar is by all affirmed; but which Method, of many that are used, is the best, is not easily determined. Sure we are, that the nearest, easiest, and plainest is most grateful, and the rather if it lye along with the common rode, which men are generally loth to foregoe, though it be not alwayes the readiest way.

It hath therefore been mine endeavour to set on and proceed in such a course of teaching Grammar, and most useful and usually received Authours, with continued Exercises; so as children might from the beginning understand their present Taske, and that also further to the succeeding work. I labour so (ever as they learne) to acquaint them with the main matters, that in case of changing Masters, they may not sustain such discouragement and loss of time, as usually betides, when children are not grounded in what they learn. This, I submit to more gentle censures, requesting where I mistake to receive some better directions, not enjoining any man to tread in my steps, though possibly some may like to follow me in this way, which I am resolved to keep (whether in more publick, or my private course of teaching) till I know a

(15)

readier; which who so hath gone it, may do well to describe. Now the Lord of heaven give a blessing to these weak endeavours, which if any man profit by, let him give God the glory, whose alone power it is, that has thus far enabled me to perform, (what from a child) I have seriously desired. *Et veniam per laude[m] peto*, etc.

## A NOTE OF SCHOOLE-AUTHOURS

MOST PROPER FOR EVERY FORM OF  
SCHOLARS IN A GRAMMAR-SCHOOLE  
WHICH ARE MENTIONED  
IN THIS BOOK.\*

### I AUTHOURS USEFUL FOR THE FIRST FORM.

#### *Classical*

An English Bible, or Testament.  
The Accidents.  
Sententiæ Pueriles.  
The Principles of Christianity.

#### *Subsidiary*

Orbis Pictus.  
The Common Rudiments of Latine  
Grammar—a little Vocabulary Eng-  
lish and Latine by C. H.

---

\* Nearly all of the books contained in this list have been identified by Professor Foster Watson and described in his *(Biographica) Account of Education in England, 1500-1660*. (U.S. Bureau of Education, 1903) Hoole's own school-books are marked with the initials "C. H." He does not disdain to mention the use by the pupils of "paper books" i. e., note-books or exercise-books. (Cf. also Ascham in describing his scheme of retranslation which is the feature of his famous Latin method). If anything could show how genuine a school movement had sprung out of the Latin revival and from the labor of those Renaissance educators whom Quick calls "stylists", it is this list of books recommended by Hoole for use in schools. In

*Bibliographica*  
*(sup. xxxi)*

## 2 AUTHOURS FOR THE SECOND FORM.

*Classical*

✓ Lilies Grammar.

Cato.

Pueriles Confabula-tiunculæ.

Corderii Colloquia.

The Assemblies Catechisme.

*Subsidiary*

A Construing Book.

Propria quæ maribus, etc., Englished  
and explained.An Easie Entrance to the Latine Ton-  
gue, commonly called the Grounds  
of Grammar by C. H.

Englishes to be translated.

A little paper-book.

---

view of the strictures upon Latin schooling with which the pens of many modern educators have furnished us, Quick's opinion may be quoted, that the Stylists, with Sturm at their head, have had "more influence in the schoolroom than the Scholars [or Humanists] and the Verbal Realists combined." In other words, a rigid schoolroom than the Scholars [or true Humanists] and the Verbal Realists combined." In other words, a rigid classical curriculum took possession of the schools according to which the schoolmasters "set themselves to teach *words*, foreign words, and allowed their pupils to study nothing else, not even the mother tongue." Hoole takes a somewhat broader view of education than this, as the following pages will show. The first inkling of such broader view is in the references contained in this list to English writers, both of prose and poetry

3 AUTHOURS USEFUL FOR THE THIRD FORM

*Classical*

- Lilies Grammar.
- The Latine Testament.
- ✓ Æsopi Fabulæ.
- Janua Linguarum.
- Castalionis Dialogi.
- Mantuanus.
- Helvici Colloquia.
- The Assemblies Catechism in Latine.
- Perkins six principles.

*Subsidiary*

- A Construing Book.
- A paper book in quarto.
- A Praxis of the Grammar Rules.
- Gerards Meditations.
- Thomas de Kempis.
- Sancti Augustini Soliloquia.
- ✓ Stockwoods Figura construed.
- ✓ Hamptons Prosodia construed.

4 AUTHORS USEFUL FOR THE FOURTH FORM

*Classical*

- The Latine Testament.
- Lilies Grammar.
- ✕ Elementa Rhetorices.
- Camdeni Grammatica.
- Græcum Testamentum.
- Seidelius.
- ✓ Posselii Dialogi.
- Shirley's Introductoriums.

Terentius.

Janua Latinæ Linguæ.

Sturmii } Epistolæ  
Textoris }

^ Ovidius de Tristius.

Ovidii Metamorphosis.

Buchanani Psalmi.

The Assemblies Catechisme, Latine  
and Greek.

*Subsidiary*

The Latine Grammar by C. H.

The posing of the Accidents.

Animadversions upon Lilies Grammar.

Stockwoods Disputations.

Mr. Pooles English Accidents.

Hermes Anglo-Latin.

Supplementa ad Grammaticum.

Mr. Birds

Mr. Shirleys

Mr. Burleys

Mr. Hawkins

Mr. Gregories

Mr. Danes

^ Mr. Farnabies

} Grammar

A Paper-book in quarto.

\* An English Rhetorick.

^ Index Rhetoricus.

^ Susentrolus.

^ Compendium Rhetorices.

Passoris Lexicon.

- ✓ Rudimenta Grammaticæ Græcæ.
- Busbæi Grammaticæ Græcæ.
- Clavis, et Fundamentum Græcæ Linguæ.
- Fabritii Elegantix Pueriles.
- Dux Oratorius.
- × Erasmus de copia verboru[m].
- × A little Dictionary English and Latine in 8vo.
- Walkers Particles.
- Willis Anglicismes.
- Phraseologiæ Puerilis.
- Epistolographia by Mr. Clerk.
- Erasmus de conscribendis Epistolis.
- Buchleri Thesaurus conscribendaru[m] Epistolaru[m].
- Verepæus de conscribendis Epistolis.
- Hardwicks Mantuan.
- Sandys Ovid.
- Herberts Poems.
- Quarless Poems.
- Oweni Epigrammata.
- Farnabii Epigrammata.
- Alciati Emblemata.
- Pools English Parnassus.
- Clarks Dux Poeticus.
- Wits Commonwealth.
- Rosses English Mythologist.
- Lord Bacon de Sapientia veterum.
- Natales Comes.
- Verderii imagines Deoru[m].



Lexicon Geographicum, etc.  
Holy-oakes Dictionary.  
Thomas Thomasius.

5 AUTHORS USEFUL FOR THE FIFTH FORM

*Classical*

- ✧ Lili Grammatica.
- ✧ Camdeni Grammatica.
- ✧ Elementa Rhetorices.
- ✧ Aphthonius.
- ✧ Livii Orationes.
- ✧ Isocrates.
- Theognis.
- Justinus.
- Cæsar's Commentarii.
- Lucius Florus.
- ✧ Erasmi Colloquia.
- Janua Linguarum.
- Græca.
- Virgilius.
- Æliani Historiæ Variæ.
- Epictetus.
- ✧ Farnabii Epigrammata.
- Nowelli Catechismus.

*Subsidiary*

Franklin de Orthotonia.  
Scapula.  
Screvelii Lexicon.  
Vechneri Hellonexia.  
Busbæi } Grammatica  
Cleonardi }

Scoti	}	Grammatica
Chrysoloræ		
Ceporini		
Gaze		
Urbanii		
Caninii		
Gietseri.		

Posselii Syntaxis.

Demosthenis Sententiæ.

Posselii Apothegmata.

Garthii Lexicon.

Rulandi Synonymia.

Morelii Dictionarium.

Bilii locutiones.

Devarius de Græcis particulis.

Posselii Calligraphia.

Plutarchus.

Valerus Maximus.

Medulla Historiæ.

Phædri Fabulæ.

Natales Comes.

Adagia Selecta.

Erasmi Adagia.

Bibliotheca Scholastica.

Pierus.

Causinus.

Alciati Emblemata.

Reusneri Symbola.

Diodorus Siculus.

Talii Sententiæ.

- ✧ Ethica Ciceroniana.
- Gruteri Florilegium.
- ✧ Orator extemporaneus.
- ✧ Vossii partitiones oratoriæ.
- Texoris Officina.
- Lycosthenes.
- ✧ Erasmi Apophthegmata.
- Polyanthea.
- Sylva Synonymorum.
- Calliepia.
- Anisse's
- Winchester's
- Lloyd's
- Farnabie's
- Manutii
- } Phrases.
- Encheiridion. Oratorium.
- Clark's { Phraseologia.
- { English Adagies.
- Willis Anglicismes.
- Barrets Dictionary.
- Parci calligraphia.
- Walkers particles.
- Cooperi Dictionarium.
- Flores Poetarum.
- Phrases Poeticæ.
- Ærarium Poeticum.
- Encheiridion Poeticum.
- ✧ Res Virgiliana.
- Artis Poeticæ Compendiu[m].
- Thesaurus Poeticus.

6 AUTHORS USEFUL FOR THE SIXTH FORM

*Classical*

Lilii Grammatica.  
Camdeni Grammatica.  
Elementa Rhetorices.  
Græcum Testamentu[m].  
Buxtorfii Epitome.  
Psalterium Hebraicum.  
Homerus.  
Pindarus.  
Lycophron.  
Xenophon.  
Euripides.  
Sophocles.  
Aristophanes.  
Ant. de Laubegeois.  
Breviarium Græcæ Linguæ.  
Horatius.  
Juvenalis.  
Persius.  
Lucanus.  
Senecæ Tragædiæ.  
Martialis.  
Plautus.  
Luciani selecti Dialogi.  
Tullii Orationes.  
Plumii Panegyrica.  
Quintiliani Declamationes.  
Birketi Catechismus.  
Catechismus parvus Hebraicus.

*Subsidiary*

Authores Grammatica antiqui.

Despauterius.

Linacei.

Melangthon.

Valerius.

Alvarez.

Rhenius.

Sulpitius.

Vossius.

Tresmari exercitationes.

Rhetoricæ.

Nic. Causinus.

Paiot de Eloquentia.

Turselinus.

Hawkins Particulæ Latinæ. Linguæ

Tullii

Plinii

Senecæ.

Erasmi

Lipsii

Manutii

Aschami

Politiani

Turneri

} Epistolæ.

Goclenii Analecta et Problemata.

Ausonius Popma.

Becman de Originibus

Tossani Syllabus germinus.

Buxtorfii Lexicon.

Schindleri Pentaglotton.

Buxtorfii Thesaurus.

Pagnini  
Crinesii } Lexicon.  
Forstii

Clavis Homerica.

Lexicon Homericum.

Eustathius.

Pontani Progymnasmata.

Goodwin's Antiquities.

Symmachi Epistolæ.

Libanius Sophista.

Turneri  
Baudii  
Mureti  
Heinsii  
Puteani  
Rainoldi  
Lipsii  
Barclaii  
Salmatii } Orationes.

# THE PETTY SCHOOLE

SHEWING A WAY TO TEACH LITTLE CHILDREN TO READ //  
ENGLISH WITH DELIGHT AND PROFIT  
(ESPECIALLY) ACCORDING TO  
THE NEW PRIMAR.

By C. H.

---

LONDON

*Printed by J. T. for Andrew Crook at the Green Dragon  
in Paul's Church Yard, 1659.*

( 27 )





# THE PETTY SCHOOLE

---

## CHAP. I.

HOW A CHILD MAY BE HELPED IN THE  
FIRST PRONUNCIATION OF HIS LETTERS.

My aim being to discover the old Art of teaching Schoole, and how it may be improved in every part suteable to the years and capacities of such children as are now commonly taught; I shall first begin my discourse concerning a petty Schoole, and here or elsewhere I shall not busie my self or Reader about what a childe of an extraordinary towardliness, and having a teacher at home, may attain unto, and in how short a space, but onely shew how a multitude of various wits may be taught all together with abundance of profit and delight to every one, wch. is the proper and main work of our ordinary Schooles.

Whereas then, it is usual in Cities and greater Towns to put children to Schoole about four or five years of age, and in Country villages, because of further distance, not till about six or seven; I con-

The  
average  
child

Infant  
schools

ceive, The sooner a child is put to Schoole the better it is,\* both to prevent ill habits, which are got by play and idleness, and to enure him betimes to affect learning and well doing. Not to say, how the great uncertainty of parents lives, should make them careful of their childrens early education, which is like to be the best part of their patrimony, what ever good thing else they may leave them in this world.

First steps  
in reading

I observe that betwixt three and four years of age a childe hath great propensity to peep into a book, and then is the most seasonable time (if convenience may be had otherwise) for him to begin

---

\* Hoole is evidently a firm believer in education; in "*nurture*" as directive of "*nature*". Compare, e. g., his preface to the translation of the *Orbis Pictus*, where he speaks of some parents not being willing to send their children to school till they are eight or nine years of age, and thinks it arises from their desire for a more natural method in education, experience before expression, things before words. Here he agrees with them, but thinks education in school can be made to meet the case. Under Frœbelian—and Rousseauian—influences there is somewhat more of a present day thought and practice of faith in "*nature*", i. e., in childhood and its native endowments. Mr. J. L. Hughes, of Toronto, is one who would delay formal school work till the later age just mentioned, and is prepared to show the advantages of so doing where the home surroundings of the child are favorable.

to learn;\* and though perhaps then he cannot speak so very distinctly, yet the often pronounciation of his letters, will be a means to help his speech, especially if one take notice in what organ or instrument he is most defective, and exercise him chiefly in those letters which belong unto it.†

Now there are five organs or instruments of speech, in the right hitting of which, as the breath moveth from within, through the mouth, a true pronounciation of every letter is made, viz., the lips, the teeth, the tongue, the roof of the mouth and the throat; According to which if one rank the twenty-four letters of our English Alphabet, he shall find that A, E, I,

---

\*Cf. Rosmini, whose fourth-period in the development of the mind corresponds to the age here mentioned by Hoole. "At this period", says Rosmini, "should also begin the teaching to read and write." As the reader will be aware, in the practice of the English infant schools of the present day the principles of Fröbel and Rosmini are blended.

†This preparatory exercise in vocalization before learning the letters by sight seems admirable. One of the good results likely to follow upon the use of the phonic method in the early stages of reading will be the better use of the organs of utterance. 'Tis still true, that many English people fail in this respect: some think because of the climate, and the amount of cold moisture in the air which people instinctively shrink from inhaling freely.

O, U, proceed by degrees from the throat, along betwixt the tongue and the roof of the mouth to the lips contracted, and that Y is sometimes like I, being pronounced with other letters, but if he be named by itself, it requireth some motion of the lips.

B, F, M, P, W, and V consonant, belong to the lips, C, S, X, Z, to the teeth, D, L, N, T, R, to the tongue, B, H, K, Q, to the roof of the mouth. But a sweet and natural pronunciation of them is gotten rather by imitation than precept, and therefore the teacher must be careful to give every letter its distinct and clear sound, that the childe may get it from his voice, and be sure to make the child open his mouth well as he uttereth a letter, lest otherwise he drown or hinder the sound of it. For I have heard some foreiners to blame us English-men for neglecting this means to a plain and audible speaking, saying that the cause why we do not speak so fully as they, proceeded from an ill habit of mumbling, which children got at their first learning to read; which it was their care, therefore, to prevent or remedy betimes; and so it should be ours, seeing Pronunciation is that that sets out a man, and is sufficient of it self to make one an Oratour.

## CHAP. II.

### HOW A CHILD MAY BE TAUGHT WITH DELIGHT TO KNOW ALL HIS LETTERS IN A VERY LITTLE TIME.

The usual way to begin with a child, when he is first brought to Schoole, is to teach him to know his letters in the Horn-book, where he is made to run over all the letters in the Alphabet or Christ-cross-row both forwards and backwards, until he can tell any one of them, which is pointed at, and that in the English character. Learning  
the  
alphabet

This course we see hath been very effectual in a short time, with some more ripe witted children, but others of a slower apprehension (as the most and best commonly are) have been thus learning a whole year together (and though they have been much chid and beaten too for want of heed) could scarce tell six of their letters at twelve months' end, who, if they had been taught in a way more agreeable to their meane apprehensions (wch might have wrought more readily upon the senses, and affected their mindes with what they did) would doubtlesse have learned as cheerfully, if not as fast as the quickest.

Various  
devices  
employed

I shall therefore mention sundry ways that have been taken to make a childe know his letters readily, out of which the discreet Teacher may chuse what is most likely to suit with his Learner.

I have known some that (according to Mr. Brinsley's\* direction) have taught little ones to pronounce all the letters, and to spell pretty well, before they knew one letter in a book; and this they did, by mak-

---

\*Author of *Ludus Literarius; or the Grammar School; showing how to proceed from the first entrance into learning, to the highest perfection required in the Grammar Schools, with ease, certainty, and delight, both to masters and scholars* (published in 1612). The book describes methods of teaching reading and writing, languages, and the principles of religion; and also ways of arousing the interest of learners in their work, and the principles of discipline. Brinsley also published in 1622, *A Consolation for our Grammar Schools: or a faithful and most comfortable encouragement for laying of a sure foundation of all good learning in our schools and for prosperous building thereupon*. In this work Brinsley speaks of himself as "having first had long experience of the manifold evils which grow from the ignorance of a right order of teaching, and afterwards some gracious taste of the sweetness that is to be found in the better courses truly known and practised"; and refers with evident compassion to "the extreme labour and terror of the poor children with enduring far overmuch and long severity, \* \* \* because so few who undertake this function are acquainted with any good method or right order of instruction."

ing the childe to sound the five vowels a, e, i, o, u, like so many bells upon his fingers ends, and to say which finger was such and such a vowel, by changes. 2. Then putting single consonants before the vowels, (leaving the hardest of them to the last) and teaching him how to utter them both at once, as va, ve, vi, vo, vu, da, de, di, do, du. 3. And again by putting the vowels before a consonant to make him say, as, es, is, os, us, ad, ed, id, od, ud.

Thus they have proceeded from syllables of two or three, or more letters, till a childe hath been pretty nimble in the most. But this is rather to be done in a private house, then in a publick Schoole; how ever this manner of exercise now and then amongst little Scholars will make their lessons more familiar to them.

The greatest trouble at the first entrance of children is to teach them how to know their letters one from another, when they see them in a book altogether; for the greatnesse of their number and variety of shape do puzzle young wits to difference them, and the sence can but be intent upon one single object at once, so as to take its impression, and commit it to the imagination and memory. Some have therefore begun but with one single letter, and after they have shewed it to the childe in the

Alphabet, have made him to finde the same any where else in the book, till he knew that perfectly; and then they have proceeded to another in like manner, and so gone through the rest. Some have contrived a piece of ivory with twenty-four flats or squares, in every one of which was engraven a several letter, and by playing with a childe in throwing this upon a table, and shewing him the letter onely which lay uppermost have in a few days taught him the whole Alphabet.

Some have got twenty-four pieces of ivory cut in the shape of dice,\* with a letter engraven upon each of them, and with these they have played at vacant hours with a childe, till he hath known them all distinctly. They begin first with one, then with two, afterwards with more letters at once, as the childe got knowledge of them. To teach him likewise to spell, they would place consonants before or after a vowel, and then join more letters together so as to make a word, and sometimes divide it into syllables, to be parted or put together; now

---

\* Quintilian (A.D. 40 to 118) speaks with approval of what seems to have been a common practice in teaching Roman children to read, namely, giving them ivory figures of the letters to play with; and adds that he would adopt any educational toy in which infants can take delight.



this kind of letter sport may be profitably permitted among you[ng] beginners in a Schoole and instead of ivory, they may have white bits of wood, or small shreads of paper or past-board, or parchment with a letter writ upon each to play withall amongst themselves.

Some have made pictures in a little book or upon a scroll of paper wrapt upon two sticks within a box of iceing-glass and by each picture have made three sorts of that letter, with which its name beginneth; but those being too many at once for a childe to take notice on, have proved not so useful as was intended.

Some likewise have had pictures and letters printed in this manner on the back side of a pack of cards, to entice children, that naturally love that sport, to the love of learning their books.\*

Some have writ a letter in a great character upon a card, or chalked it out upon a trencher, and by telling a child what it was, and letting him strive to make the like, have imprinted it quickly on his memory, and so the rest one after another.

One having a son of two years and a half old, that could but even go about the house, and utter some few gibberish words in a broken manner; observing him one day

---

\* Cf. Rousseau's suggestions in the *Nouvelle Héloïse* and in the *Emile* (W. H. Payne's translation, pp. 82-3).

above the rest to be busied about shells, and sticks, and such like toys, which himself had laid together in a chair, and to misse any one that was taken from him, he saw not how, and to seek for it about the house; became very desirous to make experiment what that childe might presently attain to in point of learning; Thereupon he devised a little wheel, with all the Capital Romane letters made upon a paper to wrap round about it, and fitted it to turn in a little round box, which had a hole so made in the side of it, that onely one letter might be seen to peep out at once; This he brought to the childe and showed him onely the letter O, and told him what it was; The childe being overjoyed with his new gamball, catcheth the box out of his Father's hand, and runs with it to his playfellow a year younger then himself, and in his broken language tells him there was an O, an O; And when the other asked him where, he said, in a hole, in a hole, and shewed it him; which the lesser childe then took such notice of, as to know it againe ever after from all the other letters. And thus by playing with the box, and enquiring concerning any letter that appeared strange to him, what it was, the childe learnt all the letters of the Alphabet in eleven days, being in this character A, B, C, and would take pleasure to shew them in any book to

any of his acquaintance that came next. By this instance you may see what a propensity there is in nature betimes to learning, could but the Teachers apply themselves to their young scholars tenuity; and how by proceeding in a cleare and facil method, that all may apprehend, every one may benefit more or less by degrees. According to these contrivances to forward children, I have published a New Primar; In the first leafe, whereof I have set the Roman Capitalls (because that character is now most in use, and those letters the most easie to be learn't) and have joyned therewith the pictures or images of some things whose names begins with that letter, by which a child's memory may be helped to remember how to call his letters; as A, for an Ape, B for a Bear, &c. This Hieroglyphicall devise doth so affect children (who are generally forward to communicate what they know) that I have observed them to teach others, that could not so readily learn, to know all the letters in a few hours space, by asking them, what stands A for? and so concerning other letters backwards and forwards, or as they best liked.

The  
alliterative  
method

Thus when a childe hath got the names of his letters, and their several shapes withall in a playing manner, he may be easily taught to distinguish them in the following leaf, which containeth first the greater, and then

the smaller Roman characters, to be learned by five at once or more, as the childe is able to remember them; other Characters I would have forborn, till one be well acquainted with these, because so much variety at the first doth but amaze young wits, and our English characters (for the most part) are very obscure, and more hard to be imprinted in the memory. And thus much for the learning to know letters; we shall next (and according to Order in Teaching) proceed to an easie way to distinct spelling.

900000

### CHAP. III.

#### HOW TO TEACH A CHILDE TO SPELL DISTINCTLY

The common way of teaching a childe to spell, is, after he know's the letters in his Alphabet, to initiate him in those few syllables, which consist of one vowell before a consonant, as, ab, eb, ib, ob, ub, &c, or of one vowel after a consonant, as, ba, be, bi, bo, bu, &c in the Horn Book, and thence to proceed with him by little and little to the bottom of the book, hereing him twice or thrice over till he can say his lesson, and then putting him to a new one.

**Syllabic  
method**

In which course I have known some more apt children to have profited prety well, but scarce one of ten, when they have gone thorow the book, to be able to spell a word that is not in it; And some have been certaine years daily exercised in saying lessons therein, who after much endeavour spent, have been accounted meer block-heads, and rejected altogether as incapable to learn any thing, whereas some Teachers that have assayed a more familiar way, have professed, that they have not met with any such thing as a Dunce amid a great multitude of little scholars.

**Not  
creative of  
power**

Indeed it is Tullies observation of old, and Erasmus his assertion of latter years, that it is as natural for a childe to learn, as it is for a beast to go, a bird to fly, or a fish to swim, and I verily beleieve it, for the nature of man is restlessly desirous to know things,\* and were discouragements taken out of the way, and meet helps afforded young learners, they would doubtless go on with a great deal more cheerfulness, and make more proficiency at their book then usually they do; And could the Master have the discretion to make their lessons familiar to them, children would as much delight in being busied about them, as in any other sport, if too long continuance at them might not make them tedious.

Amongst those that have gone a readier way to reading, I shall onely mention M<sup>r</sup>. Roe, and M<sup>r</sup>. Robinson, the latter of whom

---

\* So Dr. Nansen said, before his polar expedition: "Man wants to know. When he ceases to want to know he ceases to be man." And Aristotle, "All men are by nature actuated by the desire for knowledge." But it has been only the few who have realized that the same is true of children, and who have, for example rightly interpreted children's questions as an evidence of intellectual hunger. Bacon whose influence was the predominating one amongst seventeenth century educationists, says, "All knowledge (and wonder which is the seed of knowledge) is an impression of pleasure in itself." This is fundamental to any theory of direct interest in school-work.

I have known to have taught little children not much above four years old to read distinctly in the Bible, in six weekes time, or under; their books are to be had in print, but every one hath not the art to use them. And M<sup>r</sup>. Cootes English-School-Master seems rather to be fitted for one that is a Master indeed, then for a Scholar.\*

Besides the way then which is usuall, you may (if you think good) make use of that which I have set down in the new Primar to to help little ones to spell readily, and it is this.

I. Let a childe be well acquainted with his vowells, and made to pronounce them fully by themselves, because they are able to make a perfect sound alone.

Hoole's  
method

II. Teach him to give the true valour or force to the consonants, and to take notice how unperfectly they sound, except a vowel be joyned with them. Both these are set apart by themselves.

3. Proceed to syllables made of one consonant set before a vowel (Sect. 5.) and let

---

\* Hoole, doubtless, has in mind what Coote says with regard to his teacher's *vade mecum*, that it was intended for the use not solely of recognized teachers but those who combined teaching with their ordinary calling; they might sit on their shop-boards at their looms, or at their needles without hindering their work to hear their scholars after they had made themselves familiar with his little book.'

him joyne the true force of the consonant with the perfect sound of the vowel, as to say, ba, be, bi, bo, bu, &c. Yet it were good to leave ca, ce, ci, co, cu, and ga, ge, gi, go, gu, to the last, because the valor of the consonant in the second and third syllables doth differ from that in the rest.

4. Then exercise him in syllables made of one vowel set before one consonant, (Sect. 6) as to say, ab, eb, ib, ob, ub, &c, till he can spell any syllable of two letters, backwards or forwards, as, ba, be, bi, bo, bu; ab, eb, ib, ob, ub; and so in all the rest comparing one with another.

5 And if to any one of these syllables you adde a letter, and teach him how to joyne it in sound with the rest, you will make him more ready in spelling; As, if before ab you put b, and teach him to say bab; if after ba you put d, and let him pronounce it bad, he will quickly be able to joyne a letter with any of the rest as nip, pin, but, tub, &c.

To enure your young-scholar to any, even the hardest syllable, in an easy way.

1. Practise him in the joyning of consonants that begin syllables (Sect. 7) so as that he may give their joynt forces at once; thus,

Having shewed him to sound bl or br together, make him to pronounce them, and a vowel with them, bla, bra, ble, bre, and so in any of the rest.



2. Then practise him likewise in consonants that end syllables, (Sect. 8) make him first to give the force of the joined consonants, and then to put the vowels before them; as, ble with the vowels before them sound able, eble, ible, oble, uble, to all which you may prefix other consonants and change them into words of one syllable, as fable, peble, bible, noble, bubble; (with a b inserted or the like.) Where observe that e in the end of many words being silent, doth qualifie the sound of the foregoing vowel, so as to make words different from those that have not e; as, you may see made, differeth quite from mad, bete from bet, pipe from pip, sope from sop, cube from cub. Whereby I think them in an error, that leave out e in the end of words, and them that in pronouncing it make two syllables of one, in stable, bible, people, &c, which judicious M<sup>r</sup>. Mulcaster will not allow.\*

In this exercise of spelling you may do well sometimes to make all the young beginners stand together, and pose them one by one in all sorts of syllables, till they be perfect in any: and, to make them delight herein.

1. Let them spell many syllables together

---

\* For a brief account of Mulcaster's works, see Quick's *Educational Reformers* or *Educational Theories in England* (published by Sonenschein in England and Bardeen in America) \*

which differ onely in one letter; as, and, band, hand, land, sand.\*

2 Teach them to frame any word of one syllable, by joyning any of the consonants which go before vowels, with those that use to follow vowels, and putting in vowels betwixt them; as, black, block; clack, clock.

And this they may do afterwards amongst themselves, having severall loose letters made and given them, to compose or divide in a sporting manner, which I may rightly terme the Letter sport.

When a childe is become expert in joyning consonants with the vowels then take him to the Diphthongs (Sect. 9.) and there,

1 Teach him the naturall force of a Diphthong (which consists of two vowels joyned together) and make him sound it distinctly by it self as ai, ei, &c.

2 Let him see how it is joyned with other letters, and learne to give its pronountiation together with them, minding him how the same diphthong differs from its self sometimes in its sound, and which of the two vowels in it hath the greatest power in pronounciation, as, in people e seemeth to drown the o.

---

\* Word-building methods still proceed on this plan, sometimes with mechanical appliances to make it easy sometimes with mechanical appliances to make the changing of the initial letter easy and at the same time interesting to the children.

And besides those words in the Book, you may adde others of your own, till by many examples the childe do well apprehend your meaning, and so, as that he can boldly adventure to imitate you, and practise of himself.

Thus after a childe is thoughtly exercised in the true sounding of the vowels and consonants together, let him proceed to the spelling of words, first of one syllable (Sec. 10.) then of two (Sect. 11.) then of three (Sect. 12.) then of four (Sect. 13.) in all which let him be taught how to utter every syllable by it self truly and fully, and be sure to speak out the last. But in words of more syllables, let him learn to joyne and part them according to these profitable rules.

1 An English syllable may sometimes consist of eight letters, but never of more, as strength.

2 In words that have many syllables, the consonant between two vowels belongeth to the latter of them; as Hu-mi-li-tie.

3 Consonants which are joyned in the beginning of words, are not to be parted in the middle of them; as My-ste-ry.

4 Consonants which are not joyned in the beginning of words, are to be parted in the middle of them; as, for-get-ful-ness.

5 If a consonant be doubled in the middle of a word, the first belong's to the syllable

*van k...*  
*...*

foregoing, and the latter to the following, pos-ses-si-on.

6 In compound words, every part which belongeth to the single words, must be set by its self; As, In-a-bi-li-ty.

And these rules have I here set down rather to informe the less skilful teacher, how he is to guide his learner, then to puzzle a childe about them, who is not yet so well able to comprehend them.

I have also divided those words in the Book, to let children see how they ought to divide other polysyllable words, in which they must alwayes be very carefull (as I said) to sound out the last syllable very fully.

To enable a child the better to pronounce any word he meets withall in reading, I have set down some more hard for pronuntiation; (Sect. 14.) in often reading over which he may be exercised to help his utterance; and the Master may adde more to his own discretion, till he see that his willing scholar doth not stick in spelling any, be it never so hard.

And that the child may not be amused with any thing in his book, when he cometh to read, I would have him made acquainted with the pauses, (Sect. 15.) with the figures (Sect. 16.) numerall letters, (Sect. 17), quotations (Sect. 18) and abbreviations (Sect. 19) which being but a work of few houres space, may easily be performed after he can readily

spell, which when he can do, he may profitably be put to reading, but not before; for I observed it a great defect in some of M<sup>r</sup>. R. Scholars, (whose way was to teach to read presently without any spelling at all) that when they were at a losse about a word, they made an imperfect confused sound, in giving the force of the consonants, which if they once missed they knew not which way to help themselves, to find what the word was, whereas if after a childe know his letters, he be taught to gather them into just syllables, and by the joyning of syllables together to frame a word, (which as it is most ancient, so certainly it is the most naturall method of teaching) he will soon be able, if he stick at any word in reading, by the naming of its letters, and pronouncing of its syllables to say what it is, and then he may boldly venture to read without spelling at all, touching the gaining of a habit whereof, I shall proceed to say somewhat in the next chapter.

### CHAP. IIII.

#### HOW A CHILD MAY BE TAUGHT TO READ ANY ENGLISH BOOK PERFECTLY.

— The ordinary way to teach children to read is, after they have got some knowledge of their letters, and a smattering of some syllables and words in the horn-book, to turn them into the A. B. C. or Primar, and therein to make them name the letters, and spell the words, till by often use they can pronounce (at least) the shortest words at the first sight.

This method takes with those of prompter wits, but many of more slow capacities, not finding any thing to affect them, and so make them heed what they learne, go on remissely from lesson to lesson, and are not much more able to read, when they have ended their book, then when they began it. Besides, the A. B. C. being now (I may say) generally thrown aside, and the ordinary Primar not printed, and the very fundamentalls of Christian Religion (which were wont to be contained in those books, and were commonly taught children at home by heart before they went to schoole) with sundry

people (almost in all places) slighted, the matter which is taught in most books now in use is not so familiar to them,\* and therefore not so easy for children to learn.

But I hold still to the same foundation, I have caused the Lords Prayer (Sect. 20.) the Creed (Sect. 21.) and the ten Commandments (Sect. 23) to be printed in the Roman character, that a childe having learned already to know his letters and how to spell, may also be initiated to read by them, which he will do the more cheerfully, if he be also instructed at home to say them by heart.

As he reads these, I would have a childe name what words he can at the first sight, and what he cannot, to spell them, and to take notice what pauses and numbers are in his lesson, And to go them often over, till he can tell any tittle in them, either in or without the book.

When he is thus well entered in the Roman character, I would have him made acquainted

---

\* This confirms to some extent what appears from even a casual inspection of samples of the old Horn-books, that the method of learning from them was in part a sentence-method: i. e. the children were familiar with the thought and the spoken words and acquired the power of reading the printed words the more readily on this account. Judging from what follows, Hoole relied upon this method but with him it was, as doubtless with everyone of his period, subsidiary to the alphabetic and spelling methods.

with the rest of the characters now in use (Sect. 23) which will be easily done, by comparing one with another, and reading over those sentences, Psalms, Thankes-givings, and Prayers (which are printed in greater and lesse characters of sundry sorts) till he have them pretty well by heart.

Thus having all things which concerne reading English made familiar to him, he may attaine to a perfect habit of it.

Hoole's  
primary  
readers

1 By reading the single Psalter. 2 The Psalmes in meeter. 3 The Schoole of good manners, or such like easy books, which may both profit and delight him. All which I would wish he may read over at lest thrice, to make the matter, as well as the words, leave an impression upon his mind. If anywhere he stick at any word (as seeming too hard) let him marke it with a pin, or the dint of his nayle, and by looking upon it againe, he will remember it.

When he can read any whit readily, let him begin the Bible, and read over the book of Genesis, (and other remarkable Histories in other places of Scripture, which are most likely to delight him) by a chapter at a time; But acquaint him a little with the matter beforehand,\* for that will intice him to read it, and make him more observant of what he read's. After he hath read, aske him such

---

\* A good point.



generall Questions out of the Story, as are most easie for him to answer, and he will the better remember it. I have known some, that by hiring a child to read two or three chapters a day, and to get so many verses of it by heart, have made them admirable proficientes, and that betimes, in the Scriptures; which was Timothies excellency, and his Grandmothers great commendation.

Let him now take liberty to exercise himself in any English book (so the matter of it be but honest) till he can perfectly read in any place of a book that is offered him, and when he can do this, I adjudge him fit to enter into a Grammar Schoole, but not before.

English  
before  
Latin

For thus learning to read English perfectly, I allow two or three years time, so that seven or eight years of age, a child may begin Latine.

## CHAP. V.

WHEREIN CHILDREN, FOR WHOM THE LATINE  
TONGUE IS THOUGHT TO BE UNNECESSARY,  
ARE TO BE EMPLOYED AFTER THEY CAN  
READ ENGLISH WELL.

Usefulness  
of Latin

It is a fond conceit of many, that have either not attained, or by their own negligence have utterly lost the use of the Latine Tongue, to think it altogether unnecessary for such children to learn it, as are intended for trades, or to be kept as drudges at home, or employed about husbandry. For first there are few children, but (in their playing years, and before they can be capable of any serious employment in the meanest calling that is) may be so far grounded in the Latine, as to finde that little smattering they have of it, to be of singular use to them, both for the understanding of the English Authors (which abound now a dayes with borrowed words) and the holding discourse with a sort of men that delight to flant it in Latine.

Secondly.\* Besides I have heard it spoken to the great commendation of some countries, where care is had for the well education of

---

\* See introduction.

children, that every Peasant (almost) is able to discourse with a stranger in the Latine tongue; and why may not we here in England obtain the like praise, if we did but as they, continue our children at the Latine Schoole, till they be well acquainted with that language, and thereby better fitted for any calling.\*

Thirdly, And I am sorry to adde, that the non-improvement of childrens time after they can read English any whit well, throweth open a gap to all loose kinde of behaviour; for being then (as it is too commonly to be seen, especially with the poorer sort) taken from the Schoole, and permitted to run wildeing up and down without any control, they adventure to commit all manner of lewdnesse, and so become a shame and dishonour to their Friends and country.

Education  
and  
character-  
building

If these or the like reasons therefore might prevail to persuade them that have a preju-

---

\* There may be here some trace of the influence of Comenius, who thought that Latin was destined to become once again the universal speech. Hence the *Janua Linguarum* and the *Orbis Pictus*, the main function of which was to give a complete vocabulary, assigning Latin names to such objects as "coal-rake", "stilts", "sausages". These exceptional words are no guide to the true character of the vocabulary supplied in the *Orbis Pictus* which is really well selected, and compares very favorably with far more modern *Principia Latina's* and other Latin primers.

Either the  
grammar  
school, or  
the writing  
school  
advisable  
for all

At least,  $\times$   
until they  
actually  
commence  
work

Latin to  
be left  
to the  
grammar  
school

dice against Latine, I would advise that all children might be put to the Grammar-Schoole, so soon as they can read English well: and suffered to continue at it, till some honest calling invites them thence; but if not, I would wish them rather to forbear it, then to become there a hinderance to others, whose work it is to learn that profitable Language. And that they may not squander away their time in idleness, it were good if they were put to a Writing Schoole, where they might be, First, helped to keep their English, by reading of a chapter (at least) once a day; and second, taught to write a fair hand, and thirdly, afterwards exercised in Arithmatique, and such preparative Arts, as may make them compleatly fit to undergoe any ordinary calling. And being thus trained up in the way of discipline, they will afterwards prove more easily plyable to their Masters commands.

Now, forasmuch as few Grammar Schooles of note will admit children into them, till they have learn't their Accidents; the teaching of that book, also becometh for the most part a work for a Petty Schoole, where many that undertake to teach it, being altogether ignorant of the Latine Tongue, do sorrily performe that taske, and spend a great deal of time about it to little or no purpose. I would have that book, therefore by such let alone, and left to the Grammar Schoole, as

a really  
International  
perhaps to  
connect  
on paper  
should to  
schooling  
in grammar  
only?

most fitting to be taught there onely, because it is intended as an introduction of Grammar, to guide children in a way of reading, writing, and speaking Latine, and the Teachers of the Grammar Art are most deeply concerned to make use of it for that end. And in stead of the Accidents which they no neither understand nor profit by, they may be benefitted in reading Orthodoxal Catechismes and other books, that may instruct them in the duties of a Christian, such as are The Practise of Piety, The Practise of Quietnesse, The Whole duty of Man; and afterwards in other delightful books of English History; as The History of Queen Elizabeth; or Poetry, as Herberts Poems, Quarl's Emblems: and by this means they will gain such a habit and delight in reading, as to make it their chief recreation, when liberty is afforded them.\* And their acquaintance with good books will, (by Gods blessing) be a means so to sweeten their (otherwise sour) natures, that they may live comfortably towards themselves, and amiably converse with other persons.

School  
literature

Yet if the Teacher of a Petty-Schoole have a pretty understanding of the Latine Tongue,

\* Hoole's faith in children's moralizing tendencies seems somewhat excessive, judging by the books he thinks will give them immediate delight and task for future reading. He is still writing of children between the ages of four and eight.

he may the better adventure to teach the accidents, and proceed in so doing with far more ease and profit to himself and learner, if he observe a sure method of grounding his children in the Rudiments of Grammar, and preparing them to speak and write familiar Latine, which I shall hereafter discover, having first set down somewhat how to remedy that defect in reading English with which the Grammar Schooles are very much troubled, especially, where there is not a good Petty Schoole to discharge that work beforehand. And before I proceed further I will express my minde in the two next chapters touching the erecting of a Petty Schoole and how it may probably flourish by good Order and Discipline.

## CHAP. VI.

### OF THE FOUNDING OF A PETTY SCHOOL.

The Petty Schoole is the place where indeed the first Principles of all Religion and learning ought to be taught, and therefore rather deserveth that more encouragement should be given to the Teachers of it, then that it should be left as a work for poor women, or others, whose necessities compel them to undertake it, as a meer shelter from beggery.\*

The  
teacher

Out of this consideration it is (perhaps) that some nobler spirits, whom God hath enriched with an overplus of outward means, have in some places wherewith they have been by birth (or otherwise) related, erected Petty-Schoole-Houses, and endowed them with yearly salaries; but those are so incon-

---

\* Richard Mulcaster, first headmaster of Merchant Taylors' School, and later of St. Paul's, London—the schoolmaster of Edmund Spenser—had already written in a similar strain. The best teachers, and therefore the best paid, he said, should be assigned to the lowest classes. As is well known in America, Dr. W. T. Harris put this sound precept into practice when superintendent of schools at St. Louis. It is not merely a question between paying teachers for what they *know* or for what they can *do*, for, as Huxley's famous lecture "On a piece of chalk" bears witness, it requires equal if not greater knowledge to give a thoroughly satisfactory elementary lesson.

Should be  
well paid

siderate towards the maintenance of a Master and his familie, or so over-cloyed with a number of Free Scholars, to be taught for nothing, that few men of parts will daigne to accept of them, or continue at them for any while; and for this cause I have observed such weak foundations to fall to nothing.

To school  
founders

Yet if any one be desirous to contribute towards such an eminent work of charity, my advice is, that he erect a Schoole and dwelling house together, about the middle of a Market-Town, or some populous country village, and accomodate it with a safe yard adjoyning to it, if not with an Orchard or garden, and that he endow it with a salery of (at least) twenty pounds per annum, in consideration whereof all such poor boyes as can conviently frequent it, may be taught gratis, but the more able sort of neighbours may pay for childrens teaching, as if the Schoole was not free: for they will find it no small advantage to have such a Schoole amongst them.

Such a yearly stipend and convenient dwelling, with a liberty to take young children to board, and to make what advantage he can best by other Scholars, will invite a man of good parts to undertake the charge, and excite him to the diligent and constant performance of his duty; especially, if he be chosen into the place by three or four honest



and discreet Trustees, that may have power also to remove him thence, if by his incivil behaviour, or grose neglect he render himself incapable to perform so necessary a service to the Church and Common-Wealth.

As for the Qualifications of one that is to be the Teacher of a Petty-Schoole, I would have him to be a Person of pious, sober, comely and discreet behaviour, and tenderly affectionate towards children, haveing some knowledge of the Latine Tongue, and abilitie to write a fair hand, and good skil in Arithmetick, and then let him move within the compasse of his own orb,\* so as to teach all his Scholars (as they become capable) to read English very well, and afterwards to write and cast accounts.

Teacher's  
qualifica-  
tions

And let him not meddle at all with teaching the Accidents, except onely to some more pregnant wits, which are intended to be set forward to learn Latine, and for such be sure that he ground them well, or else dismisse them as soon as they can read distinctly, and write legibly, to the Grammar School,

I should have closed my discourse; and shut up this Petty-Schoole, were it not that I received a model for the maintaining of students, from a worthy friends hand (one that is most zealously and charitably addicted to advance Learning, and to help

---

\*I. e., be a bona fide petty school teacher.

Higher  
educational  
foundations  
depend  
upon the  
efficiency  
of the  
lower

it in its very beginnings to come forwards to its full Rise) by which I am encouraged to addresse my remaining words to the Godly-minded Trustees and Subscribers for so good a work, (especially to those amongst them that know me, and my School-endeavours) and this I humbly request of them, that as they have happily contrived a model for the education of Students, and brought it on a suddain to a great degree of perfection, so they would also put to their hands for the improvement of School-learning, without which such choise abilities as they aim at in order to the Ministry cannot possibly be obtained. And for the first foundation of such a work, I presume to offer my advise, that in some convenient places, within and about the City, there may be Petty-Schooles erected, according to the number of wards, unto which certain poor children out of every Parish may be sent, and taught gratis, and all others that please to send their children thither may have them taught at a reasonable rate, and be sure to have them improved to the utmost of what they are capable. And I am the rather induced to propound such a thing, because that late eminent, D<sup>r</sup>. Bathurst lately deceased, M<sup>r</sup>. Gouge and some others yet living did out of their own good affection to learning, endeavour at their own charge to promote the like.

## CHAPTER VII.

### OF THE DISCIPLINE OF A PETTY-SCHOOLE

The sweet and orderly behaviour of children addeth more credit to a Schoole then due and constant Teaching, because this speaketh to every one that the childe is well taught, though (perhaps) he learn but little; and good manners indeed are a main part of good education. I shall here therefore take occasion to speak somewhat concerning the Discipline of a Petty-Schoole, leaving the further Discourse of Childrens Manners to Books that treat purposely of that subject; as Erasmus de moribus Youths Behaviour, &c.

1 Let every Scholar repair to Schoole before eight a clock in a morning, or in case of weaknesse before nine; and let him come fairly washed, neatly combed and handsomely clad, and by commending his cleanness, and showing it to his fellows, make him to take pleasure betimes of himself to go neat and comely in his clothes.

2. Let such as come before Schoole-time take liberty to recreate themselves about the Schoole,\* yet so as not to be suffered to do

\* See section 10. "Permitted to play within their bounds"

anything, whereby to harm themselves, or schoole-fellowes, or to give offence, or make disturbance to any neighbour.

**Order**            3 When Schoole-time calleth, let them all go orderly to their own places, and there apply themselves diligently to their books, without noyse, or running about.

**Registration and opening exercises**    4 When the Master cometh into the Schoole, let them all stand up, and make obeysance (so likewise when any stranger cometh in) and after notice taken who are absent; let one that is most able read a chapter, and the rest attend, and give some little account of what they heard read: Then let him that read, say a short prayer fitted for the Schoole, and afterwards let every one settle to his present taske.

**Classification**    5 The whole Schoole may not unfitly be divided into four formes; whereof the first and lowest should be of those that learn to  
 — know their letters, whose lessons may be in the Primar. The second of those that learn  
 — to spell, whose lessons may be in the Single-Psalter. The third of those that learn to  
 — read, whose lessons may be in the Bible. The fourth of those that are exercised in reading, writeing, and casting accounts, whose lessons may be in such profitable English Books as the Parents can best provide, and the Master think fittest to be taught.

X.

6 Let their lessons be the same to each boy in every form, and let the Master proportion them to the meanest capacities, thus those that are abler may profit themselves by helping their weaker fellowes, and those that are weaker be encouraged to see that they can keep company with the stronger.\* And let the two highest in every forme give notice to the Master when they come to say, of those that were most negligent in getting the lesson.

Class-teaching

7 When they come to say, let them all stand orderly in one or 2 rowes, whilst one sayeth his lesson, be sure that all the rest look upon their books, and give liberty to him thats next to correct him that is saying if he mistake, and in case he can say better, let him take his place, and keep it till the

Class-order

ORAL

---

\* This is a very notable statement of class method or the method of conducting a recitation. Hoole evidently knew the difference between class-teaching and individual teaching. "The good teacher," says Dr. W. T. Harris, "knows how to manipulate his class as a whole. He knows how to bring every part of it to the support of every other part; how to help each individual by means of the insights of his fellows." (Class Recitations, reprinted from the Report of the Public Schools, St. Louis,). Quintilian makes use of one of those striking similes in respect of which his style is conspicuous, when urging that it is easier and more natural for children to learn from their school fellows than from their master; they will fix upon that which is nearest to them, "as vines attached to trees gain the top by taking hold of the lower branches first."

same boy or another win it from him. The striveing for places (especially) amongst little ones, will whet them all on to more diligence, then any encouragement that can be given them; and the Master should be very sparing to whip any one for his book, except he be sullenly negligent, and then also I would chuse rather to shame him out of his untowardnesse by commending some of his fellowes,\* and asking him why he cannot do as well as they, then by falling upon him with rating words, or injurious blows. A great care also must be had that those children that are slow witted and of a tender spirit, be

---

\* This is another passage where the reader is reminded of Quintilian, to whom, indeed, Hoole frequently refers by name. Quintilian says, e. g., "Let his instruction be an amusement to him; let him be questioned and praised; but never let him feel pleased that he does not know a thing. Sometimes, if he is unwilling to learn, let another be taught before him whom he may emulate." Quintilian has the same, though perhaps stronger feeling with regard to slow-witted children (Cf. also Ascham). Quintilian has great misgivings with regard to precocious talent; it rarely comes to fruit. In this connection he utters words which are a searching criticism of the effects of some of the school-exercises of the present day. Speaking of children who do little things easily, and show at once their powers and their limitations, he says, "They string words together, uttering them with an intrepid countenance, not in the least dismayed by bashfulness. They do little, but do it readily. There

not any way discouraged, though they cannot make so good performance of their task as the rest of their fellowes.

8 On Mundayes, Wednesdayes and Fridayes they may say two lessons in a forenoon, and two in an afternoon; and on Tuesdayes and Thursdayes in the forenoons they may also say two lessons; but on Tuesdayes and Thursdayes in the afternoons, and on Saturday morning I would have the time spent in examineing, and directing how to spell and read at sight, and hearing them say the Graces, Prayers, and Psalms, and especially the Lords Prayer, the Creed, and the Ten Commandments (which are for that purpose set down in the New Primar) very perfectly by heart. And those that can [say] these well may proceed to get other Catechisms, but be sure they be such as agree with the Principles of Christian Religion. Time-table

9 Their lessons being all said, they should be dismissed about eleven a clock, and then care must be taken that they go every one orderly out of the Schoole, and passe quietly home without any stay by the way. And to Dismissal

---

is no real power behind, nor anything that rests on deeply-laid foundations; but they are like seeds which have been scattered on the surface of the ground and shoot up prematurely or like grass which resembles corn and becomes yellow with empty ears before the time of harvest." [*De te fabula?*]

prevent that too common clamour, and crouding out of the Schoole door, let them rise out of their places one by one with their hat, and book in their hand, and make their honours to their Master as they passe before his face, one following another at a distance out of the Schoole. It were fittest and safest that the least went out the foremost, that the bigger boyes following may give notice of any misdemeanour upon the way.

**Afternoon  
assembly**

10 Their return to Schoole in the afternoon should be by one of the clock, and those that come before that hour, should be permitted to play within their bounds till the clock strike one, and then let them all take their places in due order, and say their lessons as they did in the fore-noon. After lessons ended, let one read a chapter, and say a prayer, and so let them again go orderly and quietly home, about five a clock in the summer and four in the winter season.

**Individual  
freedom**

11 If necessity require any one to go out in the Schoole time, let him not interrupt the Master by asking him leave,\* but let him leave his book with his next fellow above him, for fear he should else spoile it, and in case he tarry too long forth, let notice be given to the Monitor.

**Monitors**

12 Those children in the upper form may be monitors, every one a day in his turn, and

---

\*Cf. the practice in many American schools.



let them every evening after all lessons said, give a bill to the Master of their names that are absent, and theirs that have committed any disorder; and let him be very moderate in correcting, and be sure to make a difference betwixt those faults that are vitiously enormous, and those that are but childish transgressions; Where admonitions readily take place, it is needless trouble to use a rod, and as for a ferula I wish it were utterly banished out of all Schooles. ✓

If one before I conclude, should ask me, how many children I think may be well and profitably taught (according to the method already proposed) in a Petty Schoole; I return him answer, that I conceive ~~fourty~~ <sup>Classes of</sup> ~~forty~~ boyes will be enough thoroughly to employ one man, to hear every one so often as is required, and so many he may hear and benefit of himself, without making use of any of his Scholars to teach the rest, which however it may be permitted, and is practised in some Schooles, yet it occasioneth too much noyse and disorder, and is no whit so acceptable to Parents, or pleasing to the children, be the work never so well done. And therefore I advise, that in a place where a great concours of children may be had, there be more Masters then one employed according to the spaciousness of the room, and the number of boyes

Graded  
schools

to be taught; so that every fourty Scholars may have one to teach them and in case there be boyes enough to be taught, I would appoint one single Master, to attend one single forme, and have as many Masters as there are forms, and then the work of teaching little ones to the height of their best improvement may be throwly done, especially if there were a writeing-master employed at certain hours in the Schoole, and an experienced Teacher encouraged as a supervisor, or inspector, to see that the whole Schoole be well and orderly taught, and disciplined.

Under a  
supervising  
principal\*

What I have here writ concerning the Teaching and ordering of a Petty Schoole, was in many particulars experienced by my self with a few little boyes, that I taught amongst my Grammar-Scholars in London, and I know those of eminent worth, and great learning that upon tryal made upon their own children at home, and others at Schoole are ready to attest the ease and benefit of this method. Insomuch as I was resolved to have adjoyned a Petty Schoole to my Grammar Schoole at the Tokenhouse in Lothbury London, and there to have proceeded in this familiar and pleasing way of Teaching, had I not been unhan-

---

\*Note that Hoole's supervising principal has charge only of one school.

somly dealt with by those whom it concerned, for their own profit sake to have given me lesse discouragement. Nevertheless, I think it my duty to promote Learning what I can, and to lay a sure foundation for such a goodly structure as learning is; and though (perhaps) I may never be able to effect what I desire for its advancement, yet it will be my comfort, to have imparted somewhat to others that may help thereunto. I have here begun at the very groundwork, intending (by God's blessing) forthwith to publish The New Discovery of the Old Art of Teaching, which doth properly belong to a Grammar Schoole.

Moral value  
of education

In the mean time I intreat those into whose hands this little work may come, to look upon it with a single eye, and whether they like or dislike it, to think that it is not unnecessary for men of greatest parts to bestow a sheet or two at leasure time upon so mean a subject as this seem's to bee. And that God which causeth immense rivers to flow from small spring-heads, voughsafe to blesse these weak beginnings in tender age, that good learning may proceed hence to its full perfection in riper years.

FINIS

✓ Lily's Grammar. The 1692 edition published at Oxford, "at the [Sheldonian] Theater," has a quaint engraving by way of frontispiece, representing school-boys in Pilgrim Father costume (broad-brimmed hat, frock-coats, knee-breeches), engaged in plucking apples from a tree. The legend beneath consists of two couplets:

Ecce Puer fructus, ad quos ludi ipse Magister,  
Et Pater invitans, et bene notus Amor.

Sæpe ulta est raptos crudelis Betula malos,  
Nunc ut devites verbera carpe Puer.

which the editor has freely rendered elsewhere.

Proof, at least, that the place of interest or stimulus in education was not overlooked in the century of Hoole and Dury.

THE  
USHER'S DUTY

OR

A PLAT-FORME OF TEACHING

LILIES GRAMMAR

By C. H.

---

LONDON

*Printed by J. T., for Andrew Crook at the Green Dragon  
in Paul's Church Yard, 1660.*

( 73 )



# THE USHERS DUTY

## CHAP. I.

HOW TO HELP CHILDREN THAT ARE IMPER-  
FECT IN READING ENGLISH, WHEN THEY  
ARE BROUGHT TO THE GRAMMAR-SCHOOLE;  
AND HOW TO PREPARE THEM FOR MORE  
EASIE ENTRANCE UPON LATINE.

The want of good Teachers of English in  
most places where Grammar-Schooles are  
erected, causeth that many Children are  
brought thither to learn the Latine Tongue,  
before they can read well. And this chiefly,  
to prevent their losse of time with those that  
can teach them no further.

Children  
who enter  
the Latin  
School ill-  
prepared

Now such Scholars for the most part be-  
come the greatest disgrace to the Master of  
all the rest, partly because indiscreet and  
illiterate parents (I will not say servants)  
that can scarcely read English themselves,  
become too severe judges of his work, and  
partly because he seem's to some to under-  
value himself by admiting Petties into his  
Schoole. But for the toyl and trouble that  
he hath in teaching such, I rather seek how  
to remedie it, then go about in words to ex-  
presse it.

To help therefore that defect of reading English aright, you may take this, as the most useful course.

How to deal  
with them

English  
work

1 Let them read a Chapter every morning, and every noon in the New Testament, and at ten and four a clock, a piece of the Accidents, which will require (at least) a quarter of a year to be read over, in case the children be very imperfect, but in case they be any whit ready, it may be gone over in six weeks time.

2 To exercise their slender memories at their first coming to Schoole, and to find them some little task over-night (to which they should be inured at the first, that they may not take it more hardly afterwards) let them commit to memory some few staves of such Psalms in Meeter, as you in your discretion shall think best to sute with their shallow apprehensions; Psalm 1, 4, 12, 15, 19, 25, 34, 67, 100, 103, 104, 119, are excellent for this purpose.

That they may be more perfect in their lessons before they come to say:

Pattern-  
reading

1 It were good, if you did now and then read a piece for their imitation, observing the just and full pronounciation of each syllable, and making pauses as they come.

Class  
preparation

2 But especially as they sit in their form, see that every one after another read the Lesson twice or thrice over (the highest,



because the most able beginning to read first) and cause that every one attend diligently to what is read, looking constantly upon his book, and let them have liberty (who can soonest) to correct him that readeth any word a misse, and to note it as his mistake. But in this a care must be had that they make no noise nor disturbance to the rest of the Schoole.

3 When they come to say, let every one in that order you shall appoint (beginning The either with the highest or lowest, or otherwise) read the whole Lesson, or a piece of it, as the time will best permit you to hear them, and when the lesson is gone often enough over, you may propound a familiar and short question or two out of it, thereby to make somewhat of its meaning stick in their memories, and dismisse them to their places to ask one another the like. recitation

But because the Accidents as it is now Printed (especially that part of it which concerneth the conjugateing of verbs) is too full of difficult Abbreviations for the most Children to read, or some Masters (that undertake it) to teach; I have found a great advantage and ease by making use of the examination of the Accidents, before I put them to read the Accidents it self, especially with some more dull-witted boyes, that I

could not otherwise fasten upon; and the way I used, it was this: I caused,

The Latin  
Accidence

First Form  
work

I That children should read over onely the first part of it, which concerneth the Introduction of the eight parts of Speech, by taking so much at a time, as they could well be able to read, and belonged to one or more particular heads of Grammar. Thus in the first going it over, I made them acquainted with the usual terms of Grammar-  
Art, so as to be able (at least) to turn to a Noun, Pronoun, Verb, &c. and to what belong to them, as, to the Numbers, Cases, Persons, Moods, &c. and to tell how many there are of each.

And in the second reading it over, I taught them to take notice what every part of speech is, and how it differs from others, and what things belong to every one of them. And this I did by English examples, which best help to instruct their understandings in the meaning of what they read, and confirm their memories to keep it. Ex. gr. having shewed them in their Book, that a Noun is the name of a thing, and that it is substantive, or Adjective, and hath Number, Case, Gender, Declensions, and Degrees of Comparison; I instance several words, as a horse, of men, sweet honey, with sweeter words, and let the children who can readiliest tell me what belong to them. This is (as

Mr. Woodward very well expresseth it in his *Light to Grammar*, chap. 2 "To Teach a Child to carry a Torch or Lanthorn in his hand, that thereby the understanding may do its office, and put to memory to do hers; to slip into a Childes understanding before he be aware, so as he shall have done his task, before he shall suspect that any was posed; he shall do his work playing, and play working; he shall seem idle and think he is in sport, when he is indeed seriously and well employed. This is done (saith he) by *Præcognition*, for it convey's a light into the understanding which the childe hath lighted at his own candle.

Under-  
standing  
helps  
memory

Now forasmuch as the way of working thereby is, when the inward senses of the Childe are instructed by the outward, the surer and firmer the instruction is within; I cannot but here give notice of Mr. Comenius's *Orbis Pictus*,\* as a more rare devise for Teaching of a Child at once to know things, and words by pictures, which may also serve for the more perfect and pleasant reading of the English and Latine Tongues, and entering a childe upon his Accidents; if the dearnesse of the book (by reason of

The Orbis  
Pictus

---

\*Hoole's translation of the *Orbis Pictus*, with his memorable preface to the translation, has been reprinted by Mr. C. W. Bardeen.

the brasse cuts in it) did not make it too hard to come by.

But when the book may be readily had (as who would not bestow four or five shillings more then ordinary to profit and please a Son?) I would advise that a child should bring it with him at his first coming to a Grammar Schoole, and he be employed in it together with his Accidents, till he can write a good legible hand, and then a Master may adventure to ground him well in Orthography, and Etymologie, by using that Book according to the directions already given in the Preface before it, and causing him every day to write a Chapter of it in English and Latine.

He that would be further instructed how by teaching English more Grammatically,\* to prepare his Scholars for Latine, let him consult Mr. Pool's English Accidents, and Mr. Wharton's English Grammar; as the best books that I know at present, for that purpose.

---

\*A noteworthy remark to come from a seventeenth century educationist, fully expressing the view of Comenius, however. Webster, a writing-school master towards the end of the same century writes of the universal principles of grammar which make any one language a help to all others. (See Educational Theories in England, p. 70).

## CHAP. II.

HOW TO TEACH CHILDREN IN THE FIRST  
FORME, THE GROUNDS OR RUDIMENTS OF  
GRAMMAR CONTAINED IN THE ACCIDENTS,  
AND TO PREPARE THEM FOR THE LATINE  
TONGUE WITH EASE AND DELIGHT.

Being here to deliver my mind concerning  
entering little ones, by way of Grammar, to  
the Latine Tongue, (a matter which I may  
truly say hath ever since I began to teach)  
cost me more study and observation, then  
any one point of my profession, and the  
more because I see few able Schoole Masters  
vouchsafe so far to unman themselves as to  
minde it, I desire three things may be con-  
sidered by all that goe about to enter children  
to Grammar-Learning viz. that,

Hoole's  
apology for  
dealing with  
rudiments

I There is a great difference betwixt a  
man that teacheth, and a Childe that is to be  
taught. For though I do not altogether  
hold with him that sayeth a man in his  
Childe-hood is no better then a bruit-beast,  
and useth no power but anger and concupis-  
cence; nor take upon me here to dispute  
whether a Childe learneth more by rote then  
by reason, yet this I dare aver, that the more

condescension is made to a Childe's capacity, by proceeding orderly and plainly from what he knoweth already, to what doth naturally and necessarily follow thereupon, the more easily he will learn.

A man therefore that hath the strength and full use of reason, must conduct his young learner, to follow him in a rational way, though he must not expect him to goe *æquis passibus*, as fast as himself. And forasmuch as a childe is tender, a man must abate of his roughnesse; seeing a childe is slow of apprehension, he must not be too quick in his delivery; and seeing a childe is naturally awkward to his work, he must not be too passionate, if he do amisse. Tullies observation is that *Quo quis doctior est, so iracundius docet*: and Mr. Mulchaster gives notice that there is a number of discoursers that can say pretty well to a general Position, but shew themselves altogether lame in the particular applying it which is a thing that attendeth onely upon experience and years. He would therefore (and that rightly) have a trainer of youth reclaimed unto discretion, whose commendation Aristotle places in the skil of specialties. And I would advise him that hath to deal with a childe, to imitate the nurse in helping him how to go forward, or the Gardiner in furthering the growth of his young plant. *Est et hac summi ingenii*

maxima infirmitas non posse descendere, saith a Teacher of eloquence; Tall wits like long backs, cannot abide to stoop, but who-soever is a Schoole-Master, and would do his duty as he ought, must account it a point of wisdom to condescend to a childe's capacitie, be it ever so mean. How have I delighted to see an artist (I mean a watch-maker or the like) spend an hour or two sometimes in finding a defect in a piece of work, which he hath afterwards remedied in the turning of a hand; where, as a more hasty workman hath been ready to throw the thing aside, and to neglect it as good for no use. Let the Master ever mind where a childe sticks, and remove the impediments out of his way, and his scholar will take pleasure, that he can go on in learning.

Teachers  
must bend  
to the  
child's  
capacity

2 There is a great disproportion betwixt a Childe's capacitie, and the Accidents it self. Children are led most by sense, and the Grammar rules, consisting in general Doctrines are too subtile for them; Childrens wits are weak, active and lively, whereas Grammar notions are abstractive, dull and livelesse; boyes find no sap, nor sweetnesse in them, because they know not what they mean; and tell them the meaning of the same rule never so often over, their memories are so waterish, that the impression (if any were made in the brain) is quickly

The child  
and his  
Accidence

gone out again.\* Roat runeth on apace and mindeth nothing so much as play; and it is very hard to teach a childe in doing of a thing, to heed, much lesse to judge what he doth, till he feel some use of reason, in the mean time, he will profit more by continued practice and being kept still (as he loves to be) doing, then by knowing why, and being called upon to consider the causes wherefore he doth this or that.

Besides, it will clearly appear to any that shall but minde the confused order (especially of the verbs) and the perplexity of some Rules and Examples, that, that book was made to informe those of riper years, who knew something of Latine before, with the reasons of what they knew, then to direct little ones (as we do now) to use it as a rule about that, whereof they are ignorant altogether.

---

\*An interesting elaboration of the point made by Ascham, Comenius, and others that experience of a language should precede the rules of the language, and more generally that concrete should precede abstract. Comenius states this in his elaboration of the precept *Follow Nature*. Nature, he says, not only chooses the right season, (as to which in education the child's power of understanding is to be our guide), but the right material. This section refers to what Comenius considers the right choosing of the material.



3 It is one thing to learn the Latine Tongue, or any other Language, and another to learn the Grammer, as a guide to it, or a means to attain the reason of it; we see how readily children learn to speak true and proper English (and they may also do the same in Latine by daily use and imitation of others, long before they are able to apprehend a definition of what Grammar is, or any thing else concerning it).\* And the reason thereof is, because the first is a work of the imagination and memory, which are apt to take and keep impressions, having the senses to help them, but the other belongs to the understanding, which for want of strength of reason to assist it, is hard to be wrought upon in a childe, and till the memory and understanding go hand in hand, a child learns nothing to any purpose.

Grammar  
and  
language

Hence it cometh to passe, that Grammar learning (as it is generally now used) becometh a work of more difficulty and discouragement both to Master and Scholar, then any studie or employment they undertake, and that many have striven to contrive more facill Grammars for their Scholars, whereas indeed the right and constant use of any one that is compleat, so as to handle the subctjectum totall of the Art, doth easily

---

\* Cf. the "natural method" in the teaching of modern languages.

reduce all others to its-selfe, especially after the Language is somewhat gained.

Self-activity  
in learning

These things, thus premised, I conceive it very necessary for all such as undertake to teach Grammar to little children, to cherish and exercise those endowments which they see do shew themselves most vigorous and prompt in them, be they memorie, phansie, &c. and to proceed orderly and by degrees (for nature itself doth)\* that they may be able to hold pace with their Teachers, and to perceive how themselves mount higher and higher, and in every asscent to know where they are, and how to adventure boldly to go forward of themselves. And forasmuch as the Accidents is generally made use of as an introduction to Latine Grammar, (which of it selfe is but a bare rule, and a very naked thing, as Mr. Mulchaster hath well observed) and it is one thing to speak like a Grammarian, and another thing to speake like a Latinist, (As Quintilian hath noted) it is fit that both the Accidents and the Latine Tongue together should be brought within Childrens reach and made more familiar unto them then formerly. And how this may be done even with those of seven

---

\*This is one of the principles laid down by Comenius, that nature does not proceed *per saltum*, but step by step. It is an anticipation of Herbart's law of successive clearness.

years of age, or under,\* I shall now go on to discover according to what I have tryed, and doe every day still put in practise. But this I require aforehand (which Mr. Mulchaster also wisht for) that a childe may have his reading perfectly and ready in both the English and Latine tongue, and that he can write a fair hand before ever he dream of his Grammar. For these will make him he shall never complain of after difficulties, but cheerefully make a wonderful riddance in the rest of his learning.

The commonly received way to teach children the first Rudiments of Latine-Speech is, to put them to read the Accidents once or twice over, and then to let them get it without book by several parts, not respecting at all whether they understand it, or not. Thus they spend two or three years (for the most part) in a wearisome toile to no purpose, not knowing all the while what use they are to make of their book, nor what the learning of such a multitude of Rules may tend to, and in the interim of getting the Accidents by heart (if great care be not taken) they loose that ability of Reading English, which they brought from the Petty-Schoole; and this makes the Parents cry out against Learning Latine, and complain of

---

\*The American educationist will reply "Nous avons changé tout cela."

their children not profiting at the Grammar-Schooles, whence they are therefore sometimes taken and sent back again to a Mistrresse or Dame to learn English better. The conscientious Master all the while striveing to the uttermost of his strength and skil to preserve his credit, and not knowing well how to remedie this mischief otherwise, then by hastning on the Children in this common road, doth over-toyl (if not destroy) himself, and discourage (if not drive away) his Scholars, by his too much diligence.

Having therefore made sure that the little Scholars can read very well, and write plainly before-hand, put so many of them as are well able to hold pace together into one form, and begin to teach them their Accidents in an understanding manner, thus,

From  
indefinite  
to definite

1 Give them a glymps or insight into the introduction or first part of it, by dividing it into twelve parts, and making them to take notice of the chief heads in every one; whereof,

The first may be, concerning the eight parts of speech, of a Noun and its Kindes, of Numbers, Cases, and Genders.

The second of the Declensions of Nounes, Substantives.

The third, of the declining of Adjectives, and their comparison.

The fourth, of a Pronoun.

The fifth of a Verb and its Kinds, Moodes, Gerunds, Supines, Tenses, Persons and Congugations.

The sixth, of the Congugateing of Verbes in O.

The seventh, of the Verb Sum.

The eight, of the Verbes in Or.

The ninth, of Verbs irregular, as Possum, &c.

The tenth, of a Participle.

The eleventh, of an Adverb.

The twelfth, of a Conjunction, a Præposition, and an Interjection.

By this means they shall know the general terms of Grammar, and where to turn to any Part of Speech, and to what belongs to it in the Book. As they get their Parts, make them one to hear another read it over in their seat as they sit orderly; as they say, let every one read a greater or lesser share, as you please to appoint, and make the rest attend to him that readeth; after they have said, one may take the examination of the Accidents, and out of it ask the questions belonging to the present part, to which the others may make answer out of the words of the Accidents, which if they cannot readily do, he may tell them out of his Book; and if your selfe sometime examine them in the most familiar and general questions, it will help them to understand, and sharpen their memories very much for the getting of that by heart, whereof they already know somewhat.

2 When they get the Introduction memoriter, let them take up a very little at once, that they may get it more perfectly in a little time, and this will be a means still to hearten them on to a new lesson, but be sure that every lesson end at a full Period; and that none may seem to be overcharged or hindered, let alwayes the weakest childe appoint the task, and cause the stronger to help him to perform it as he ought.

Forasmuch as your Scholars memories are yet very weak and slipperie, it is not amisse to help them by more frequent Repetitions, especially at the end of every part of speech, which they should examine

so often over, till they can answer to any thing, that is in their book concerning it. Then let them proceed to the next in like manner, not forgetting to recall the more general and necessary points to memory from the beginning, and this will be a means to make them keep all fresh in minde, and to be able to tell you what Part of Speech any word is which you shall name, either in English or Latine, and what belongs to it, which is one main for which the introduction was made; you may now and then exercise them in distinguishing the eight Parts of Speech, by giving them a Period, and after they have writ it out, make them to mark every word what part of Speech it is by these figures 1. 2. 3. 4. 5. 6. 7. 8.

3 But as they get the introduction by heart, and learn to answer to the questions raised out of it, an especial care and paines must be taken ever and anon, to make them very perfect in declining Nounes, and formeing Verbs. Let them therefore as it were by tasks, get the examples of the Nounes, and Verbs very perfectly, which are set down in the Accidents.

Declension Then first let them decline the Articles severally or joyntly, for by these they may know the Gender, Case, and Number of a Noun, though many learned Grammarians of late do leave them off as uselesse. Harum Musarum was formerly as much as to say that Musarum is of the Feminine Gender, Genitive Case, and Plural Number; and whereas the Rule be-ginneth with the Genitive Case, do you supply the Nominative thus,

2 Cause them with every example to joyn the Rule of the Declension, and thereby to know the due Termination of every case in both Numbers, saying the English sometimes before, and sometimes after the Latine, the Nom. Case singular of the first declension endeth in a, as Nominative Hac Musa a song; the

Genitive in æ, as *Hujus Musæ* of a song; the Dative in æ, as *Huic Musæ*, to a song, &c.

3 Let them give you the bare Terminations of every declension in each case in both Numbers, as to say, The Terminations of the first declension throughout all cases in both Numbers are, Singulariter, Nom. a, Gen. æ, Dat. æ, Accu. am, &c.

The Terminations of the Nominative case singular of the five Declensions are, of the first, a, of the second r, us, um, of the third a, c, e, i, l, n, o, r, s, t, x, of the fourth us, of the fifth es.

The Terminations of the Genitive case singular of the five Declensions are of the first æ, the second i, the third is, the fourth us, the fifth ei, &c. And let them take especial notice of the endings of the Genitive case singular, because thereby they may know of what declension a Noun is, when they find it in a Vocabulary, or Dictionary.

4 Furnish them out of their Vocabularie or otherwise, with store of examples for every several Declension, till they can readily decline any regular Noun; but then mind them of the Voca. Singular of those Nouns that end in us of the second Declension, and of those that are of the neuter Gender, of the second, third, or fourth declension, and what cases they make all alike in both numbers.

5 Exercise them in declining Nouns so often, till they can tell you at once the termination of any case in either number in one or all the declensions, and say on a suddain what any Noun you name to them doth make in any case of each Number in English or Latine. As, if you ask them of what declension, case and number this termination os is, they can perfectly answer, that os is of the second declension, Accu. case, and plural number; or, if you ask them of what Declension, Case and Number virtute is, they can answer, that virtute is of the third declen-

soon, the Ablative case and singular number. So in English, if you should say with a pen, they can tell you it is the Ablative case and singular number, and therefore must be said in Latine *Penna*. Or if in Latine you should say *pennas*, they can tell you it is of the accusative case plural number, and must be said in English *pennes* or the *pennes*.

6 In declining Adjectives cause them to minde to what declension their several genders belong, and after they can parse every Gender alone by it self, teach them to joyn it to a substantive of the same or a different declension, with the English either before or after the Latine, thus; Singulariter Nominativo *Pura charta*, fair paper, Gen. *puræ chartæ* of fair paper, &c. Sing. Nom. *novus Liber* a new Book, &c. Sing. Nom. *Dulcis conjux*, a sweet wife, Gen. *Dulcis Conjugis* of a sweet wife, &c. *Edentula anus* a toothless old woman, Gen. *edentulæ anus*, of a toothless old woman, &c. *Frigida glacies*, cold ice, Genitivo *frigidæ glaciei* of cold ice, &c. *Gravis Turba*, a troublesome rout, Gen. *Gravis Turbæ* of a troublesome rout, &c. *Magnum Onus*, a great burthen, Gen. *magni oneris*, of a great burthen, &c.

Comparison  
of adjectives

7 Acquaint them well with the manner of forming the three degrees of comparison, by shewing them how the comparative and superlative are made of the positive, according to the rules, and then let them decline the adjective in all the degrees together through all Cases and Genders in both Numbers, as well English as Latine, thus; Sing. Nom. *durus*, hard, *durior*, harder, *durissimus* very hard; *dura*, hard, *durior*, harder, *durissima* very hard; *durum*, hard, *durius*, harder, *durissimum* very hard; Gen. *duri*, of hard, *durioris* of harder, *durissimi*, of very hard, &c. Sing. Nom. *felix* happy, *felicior*, more happy, *felicissimus*, most happy; *felix*, happy, *felicior*, more happy, *felicissima*, most happy; *felix* happy, *felicius* more happy,



felicissimum most happy. Gen. felicis, of happy, felicioris of more happy, felicissimi of most happy, &c. Then teach them to joyn a Substantive with any one or all of the Degrees, thus Injustus pater, a harsh father, injusta mater, an unjust mother, injustum animal, an unjust creature. Indoctus puer, an unlearned boy, Indocior puella, a more unlearned girle, Indoctissimum vulgus the most unlearned common people.

8 To help them the better to perform this profitable exercise of themselves, let them some times write a Noun, which you appoint them, at large, and distinguish betwixt that part of it which is, moveable and that which is unmovable; I mean betwixt the forepart of the word, and its termination thus: Sing. Nom. Mens-a a table, Gen. Mens-æ of a table, Dat. Mens-æ to a table, &c. to the end.

Thus likewise they may be exercised in writing out Substantives, and Adjectives, and forming the degrees of comparison, with which work they will be exceedingly much delighted, when once they can write, and by once writing, they will better discern what they do, then by ten times telling over; which makes me again presse hard, that either a childe may be able to write before he be put to the Grammar Schoole, or else be put to learn to write so soon as he come thither. For besides the confused disorder it will make in a Schoole, when some children are fitted to undergoe their taskes, and others are not, they that can write, shall be sure to profit in Grammar learning whereas they that cannot, will do little but disturb the Schoole, and hinder their fellowes, and bring a shame upon their Master, and a blame upon themselves, because they do not learn faster. And, alas poor child, how should he be made to go who wants his legges? if he go upon crutches, it is but lamely. And how should he be taught Grammar, which is the

Value of  
written  
work

Art of right writing as well as speaking, that cannot write at all? I wish they that take upon them to teach boyes Grammar before they can write, would but take upon them the trouble to teach one to speak well, that cannot speak at all. But I say no more of this subject, for though what I say have seemed to some a meer Paradox, yet upon triall, they have found it a plain reall Truth; and su h as any man in reason will assent to.

As for that which is generally objected, that whilst children are young, their hands are unsteady, and therefore they should go on at their books till they grow more firm;\* it will quickly be found a meer idle phansie, when such objectors shall see lesse children then their own every day practise fair writing, and make more speedy progresse at their books by so doing.

*Now touching verbs*

Conjugations

1 Be sure that the children be well acquainted with the different kinds of them, distinguished, both by signification and termination; as also with their Moods, Tenses, and Signes of them and with the characteristical letters of the four conjugations (which are a long, and e long; and e short, and i long). And as they conjugate a verb, let them take more particular notice of its Present tense, Preterperfect tense, and first Supine, because of these, all other tenses are formed; and these therefore are specified in every Dictionary.

The  
principal  
parts

The verb  
"sum"

2 Let them first repeat over the Verb Sum, according to four Moods onely (the Optative, Potential, and Subjunctive being the same in all verbs) because it hath a proper manner of declineing, and is most frequently used, and will be helpful to form the Preter-

---

\*Evidently some in Hoole's day objected to too great nervous strain in early childhood.

tenses in the Passive voyce, which consist of a Participle joyned with it.

3 Let them get the Active voyce very perfectly by heart, and afterwards the Passive, (though they do it more leasurely, taking but one Mood at a lesson) and let them not now repeat the paradigmes as they stand confusedly together in their book, but sever them one from another, and go on with one at once, viz. Amo, by it self, Doceo, by it self, Lego, by it self, and Audio by it self, thorow all Moods, Tenses, Numbers, and Persons giving the English with the Latine, sometimes putting the one before and sometimes the other. And be sure to make them mind all the signes in English, and the terminations answering to them in Latine.

Hints for  
learning the  
conjugations

4 Then teach them to form only the first person singular of every conjugation severally, both with Latine before English, and English before Latine as Amo, I love, Amabam, I did love, &c. or I love Amo, I did love, Amabam, &c.

5 Cause them again to form onely the Present tense, with the tenses that depend more immediately upon it, and then the Preter tense, with those that are formed of it, and give them here to observe the Rule in their Accidents touching the formation of the Tenses, which is more easie to be delivered and remembered thus: All tenses that end in ram, rim, ssem, ro, sse, are formed of the Preter tense, and all therest of the Present tense, according to the Latine verse.

Ram, rim, ssem, ro, sse; formabit cætera Pressens.

6 Make them give you the terminations of the first person singular throughout all Moods and Tenses, of each severall Conjugation, as to say; The terminations of the first persons singular in the first conjugation are o, abam, avi, averam, abo, &c. Then let them run over the Terminations of all the Persons in both Numbers of every Mood and Tense in the severall Conjugations, as to say; The Terminations of the

Indicative Mood Present tense of the first Conjugation are o, as, at, amus, atis, ant. Of the Preter imperfect tense, abam, abas, abat, &c.

7 Let them joyn the Terminations of the first person, with the signes of every Tense in both voyces, thus, o, do, bam, did, i have, ram had, bo shall or will, &c. or, am, bar, was, us sum vel fui have been, us eram vel fueram, had been, bor shall be, &c. throughout all the Conjugations. And let them withall take notice how the three persons in both numbers differ both in signification and ending, as I o and r, thou s and is, he t and tur, we mus and mur, ye tis and ni, they nt or ntur.

8 Let them repeat the Active and Passive voyce together, and compare them one with another, as they form them in all persons throughout each Mood and Tense of every Conjugation, thus Amo I love, Amor I am loved, Amabam I did love, Amabar I was loved, &c.

9 Exercise them well in so many severall examples of the four Conjugations, as that on a suddain they can render you any Verb out of Latine into English, or out of English into Latine, with its right Mood, Tense, Number, and Person, you telling them the first word of it, or they knowing it beforehand, as if you say we have run, they can answer cucurrimus; or if you say, I shall blot, they can answer maculabo, having learnt Curro in Latin for to run, and that maculo signifieth to blot. To make them more fully acquainted with the variation of a verb, it were good sometimes for them to write one out at full length, both in English and Latine, making a line betwixt the alterable part of it, and the termination (which remaineth alike to all), Voc-o I call, voc-as thou callest, voc-at he calleth, &c.

N. B. The Nouns and Verbs being thus perfectly gotten at the first, (till which be done, the

Preface before the Grammar counteth not the Scholar ready to go any further, and saith it may be done with a quarter of a years diligence, or very little more) the difficulty of the Latine tongue will be quite overpast and a child will more surely and heedfully learn them thus singly by themselves, then by long practice in parsing and making Latine, because then he is to attend many other things together with them for the better observation whereof, these will abundantly prepare him.

And because all children are not so quick-witted, as fully to apprehend the various alterations of the Nouns and Verbs, till after long and continued practice, it were good if a time were set apart once a week, wherein all the Scholars (especially of the three lower forms, and those in the upper who are less expert, as having perhaps come from a Schoole wherein they were never thus exercised) may be constantly employed in this most profitable exercise.\* And for more ready dispatch, amongst a multitude, it is not amiss if they repeat them thorow in a round word by word, saying every one in

Repetition  
of para-  
digms

---

\*Excepting in cases where a language is acquired in a country where it is spoken, some such drill in the elements, accompanying more "direct" or "natural" methods, is indispensable. So long as the actual use of the cases and tenses is *made to precede* their tabulation in the declension or conjugation, the purposes of the direct method are served, and the paradigm is merely a summary of what the child has already acquired piecemeal.

order after another, thus: 1 Sing. Nom Musa, a Song. 2 Gen. Musæ, of a Song. 3 Dat. Musæ, to a Song. 4 Accus. Musam, the Song, &c. till they have gone thorow all the Declensions, and Conjugations, and the forementioned variety of practice upon them, according as we may observe Corderius in his Colloquies, to have given us a hint. And to stirre them all up to more attentiveness, The Master may (unexpectedly sometimes) ask the case of a Noun, or the Mood and Tense of a Verb, of one that he espieth more negligent in minding, then the rest.

As a Help to the better performance of this necessary task, I provided a little book of one sheet, containing the Terminations and Examples of the Declensions, and Conjugations, which the less experienced may make use of, till they can exercise themselves without it; by the frequent impression, and ready sale whereof, I guess it has not been unacceptable to those of my profession, for the purpose whereto I intended it; and I have sometimes in one afternoon made a thorow practice of all that hath been here mentioned touching Nouns and Verbs, without any wearisomness at all to my self, or irksomness to my Scholars, who are generally impatient of any long work, if it be not full of variety and easy to be performed.

Some little pains would also be taken with the Pronouns, so as to shew their number, distinction, manner, of declining both in English and Latine, and their persons; and then with the Participles to mind how their four tenses are distinguished both by their

Pronouns

Participles

signification and ending, and how they are declined, like Adjectives.

Touching Adverbs, Conjunctions, and Interjections, they need only to tell of what signification they are; and touching Prepositions, let them observe which serve to an Accusative Case, which to an Ablative, and which to both. The parts of speech

Now for the more orderly dispatch of this first part of the Accidents and the better learning of every part of it, not by rote, but by reason,\* and to make children more cunning in the understanding of the things, then in the rehearsing of the words, and to fasten it well in their memories; I have found it very profitable to set apart two afternoons The principles of grammar

---

\*Here Hoole suggests the second amendment which is necessary in many of the forms which the "direct" or "natural" method of language teaching has assumed of recent years. The first was the use of the paradigm, a tabulated summary of forms already acquired; the second is the application of the principles of language (or grammar) to the study of language. The former systematizes the effort of memory; the latter reinforces memory by bringing into play the understanding. [*N. B.* the distinction between rational grammar and "technical grammar".] Throughout Hoole has an eye to class-method, and to the keeping up of the interest of the class, as here in suggesting that some members of the class ("one side") shall put questions to the others; and, again, where he makes *experience of the book* an alternating substitute to pure memory effort. Ratich had already made a great point of repeated experience of this kind in place of rote-work; and he had a very important influence upon Comenius.

in a week (commonly Tuesdayes and Thursdayes) for the examination of it all quite thorow, causing one side of the Form to ask the questions out of the examination of the Accidents, and the other to answer according to the words of their book, and whether they do this exactly memoriter, or sometimes looking upon the book, it makes no matter; for the often practise thereof, will be sure to fix it after a little while in their understandings and memories so fast, that they will have it ready for use, against they come to the second part of the Accidents, which concerneth Concordance and Construction.

Following  
the idea of  
Orbis Pictus

*N. B.* When children first begin their Introduction, they may provide a little vocabulary (if the *Orbis Pictus* be too dear) out of which they should be made to read over a Chapter every day, at one or four a clock, and when it is read over you may see who can give you the most names of things under one head, both English and Latine, and let him that tells you the most, have some little reward for encouragement, to draw on others in hope of the like, to do as well as he. This profitable exercise was often used by Corderius, and is an excellent mean to help to store of words, which are indeed the subject about which Grammar is conversant, so that to teach one Grammar without giving him some knowledge of the



words, is to teach him to tye a knot, that hath not a string to tye it upon.\* They may say the Introduction for parts, and the Vocabulary for lessons, (as you please) and when ever they go out about neccesitous business, be sure they say (at least) four words of those which they have learnt, and let them alwayes carry their Vocabulary about with them, to be looking into it for words.

Thus then I allow one half year for boyes in the lowest form, that can read and write before hand, to learn the first part of the Accidents, and how to call things by their Latine names making use of a Vocabulary.

And then I would have them divide the whole Introduction into twelve parts, (as they did at the first reading of it over) and repeat constantly every morning one by heart, to fix it well in the memory; and for fore-noon lessons (to be said about ten of clock) they may proceed to the second part of the Accidents, commonly called the English Rules, for the perfect knowledge and exercise whereof, they may profitably spend the succeeding halfe year.

---

\*A happy plea for language before the rules of language; concrete before abstract; or, to quote another of Spencer's "laws of mental evolution", empirical before rational.

Rote-work  
not enough

In getting whereof, because custume hath every where carried it (contrary to those excellent directions given in the Preface to the Reader, of which M<sup>r</sup>. Hayne mentioneth Cardinal Wolsey to have been the Author) for children first to read them over, and afterwards to con them by heart as they stand in the book (making it a work meerly for the memory, which some children are good at, though they understand nothing at all; and therefore many unskilful Masters, not knowing how to do otherwise, especially with boyes that cannot write, let them run on by rote, presuming then when they have got Rules thus, they may be afterward made to understand them by practice in parsing) I will go along with the stream, and allow my Scholars to get them by heart, saying two or three Rules at a time, as they do in most schooles; and as they do this, I would have them chiefly to take notice of the Titles or Heads, and which are the general rules, and which are the Observations, and Exceptions made concerning it, that by this meanes they may learn to turn readily to any one of them that shall be called for. But that children may best understand, and soonest conceive the Reason of the Rules, and thereby be made acquainted with the fashion of the Latine Tongue (which is the main scope that this part of the Accidents aimeth at) I

+ would have them daily exercised in the practice of Concordance and Construction (which will also confirm and ready them in the introduction) after this manner.

1 Let them mark out the more generall and necessary Rules (as they go along) with their examples, and after they have got them perfectly by heart, let them construe and parse the words in the Example, and apply the Rule to the words to which it belongeth, and wherein its force lyeth.

2 Let them have so many other examples besides those that are in their book, as may clearly illustrate and evidence the meaning of the Rule, and let them make it wholly their own by practising upon it, either in imitating their present examples or propounding others as plain. Thus that example to the Rule of the first Concord may be first imitated; *Præceptor legit, vos vero negligitis.* The Master readeth, and ye regard not. The Pastors preach, and the people regard not. I speak, and ye hear not. We have read, and thou mindest not. And the like may be propounded as, Whilst the Cat sleepeth, the Mice dance. When the Master is away the boyes will play. Thou neglectest when I write. And these the children should make out of English into Latine, unto which you should still adde more till

they be able by themselves to practise according to the Rule.

3 After they have thus gone over the general Rules, Let them together with one Rule get its exceptions, and observations, as they lie in order, and learn how they differ from the Rule, and be sure that they construe and parse every example, and imitate, and make another agreeable to the Rule, observation or exception, as is shewed before.

*N. B.* Now forasmuch as little ones are too apt to forget any thing that has been told them concerning the meaning of a rule and the like, and some indeed are of more leisurely apprehensions than others, that require a little consideration of a thing before they can conceive it rightly, they may be helped by making use of the second part of the Accidents examined; wherein,

1 The Rules are delivered by easie and short questions and answers, and all the examples are Englished, and the words wherein the force of the example lyeth are applied to the rule.

2 The examples are Grammatically construed, and all the first words in them set down in the margent, and referred to an Index, which sheweth what part of Speech they are, and how to be declined or conjugated. This I contrived at the first as a means to prevent Childrens gadding out of

their places, under the pretence of asking abler boyes to help them in construing and parsing these examples, but upon tryal I found it a great ease to my self for telling the same things often over, and a notable encouragement to my scholars to go about their lessons, who alwayes go merrilier about their task, when they know how to resolve themselves in any thing the doubt.

Means of  
self-help

4\* When they have got the second Part of the Accidents well by heart, and understand it (at least) so far as to be able to give you any rule you call for, you may divide it also into eight parts, according to the heads set down in the book, whereof, the

First, May be concerning the first, second and third Concord.

The second concerning the case of the relative, and the Construction of Substantives.

The third, concerning the Construction of Adjectives, and of a Pronoun.

The fourth, concerning the construction of Verbs with a Nominative, and Genitive Case.

The fifth, concerning the construction of Verbs with a Dative, Accusative and Ablative Case.

---

\*There is no thirdly.

The sixth, concerning the construction of Passives, Gerunds and Supines.

The seventh, concerning time, space, place and impersonals.

The eight concerning the Participle the Adverb the Conjunction the Præposition, and the Interjection, which being added to the foregoing twelve, the whole Accidents may be easily passed over at twenty parts, and kept surely in mind by repeating it once a moneth for morning Parts, and examining it every Tuesday and Thursday in the afternoon.

As they make use of the Vocabulary, together with the first part of the Accidents, so may they joyn *Sententiæ Pueriles*, with the second; which book I would have them to provide both in English and Latine.

Use of  
mother-  
tongue

1 Because it renders the Book more grateful to children, who by reading their lessons in their Mother tongue, know better what to make of them.

2 Because they are apt to mistake what they have been construed, especially in words that have various synifications.

3 Their memories being short, they must be told the same word as oft as they ask it ere they come to say, and when they come (perhaps) they cannot construe one Sentence to any purpose.

As they learn this book, let them but take three or four lines at once, which they should, **The Latin method**

1. Construe out of Latine into English, and then out of English into Latine.

2. Decline the Nounes and form the Verbs in it throughout, and give the rules for the concordance and construction of the Words.

3. Bring their lessons fair writ out both in English and Latine in a little paper book, which will exceedingly further them in spelling and writing truly.

4. To fix their Lessons the better in their memorie, you may ask them such plain questions, as they can easily answer by the words of a Sentence. **Conversa- tion**

5. Let them also imitate a Sentence sometimes by changing some of the words, and sometimes altering their Accidents.\*

6. Give them sometimes the English of a Sentence to make into Latine of themselves, and then let them compare it with the Latine in the book, and see wherein they come short of it, or in what Rule they faile.

For though the main end of this Book, which is full of plain lessons, both of honesty and Godliness, be to instill those grave sayings into childrens minds, (some of which notwithstanding are too much beyond their reach) and it be not perhaps so useful as

---

\*Cf. the Prendergast method.

some others are for the speedy gaining of Latine, yet by being thus made use of, it may be very much improved to both purposes.

Here I think it no digression to tell, how I and some School-fellowes (yet living, and eminent in their Scholar-like professions) were misled two or three years together in learning this book of Sentences. After we had gone over our Accidents several times by heart, and had learned part of *Propria quæ moribus*,\* we were put into this book, and there made to construe and parse two or three Sentences at once out of meer Latine, and if any thing we missed, we were sure to be whipt. It was well, if of 16 or 20 boyes two at any time could say, and that they did say right, was more by hap-hazard, then any thing that they knew; For we knew not how to apply one rule of Grammar to any word, nor could we tell what part of Speech it was, or what belonged to it; but if the Master told us it was a Noun, to be sure we said it was of the Nominative, case, and singular number, and if a Verb we presently guessed it to be of the Indicative Mood, Present tense, singular number, and third person; because those coming so frequent, we erred the lesse

---

\* There are some comparatively young men still living who had to learn *Propria quæ moribus* and *As in præenti* when at school.



in them. And an ignorant presumption that we could easily say, made us spend our time in idle chat, or worse employments, and we thought it in vain for us to labour about getting a lesson, because we had no help at all provided to further us in so doing.\* Yet here and there a Sentence, that I better understood then the rest, and with which I was more affected, took such impression, as that I still remember it, as, Gallus in suo stirquilinio plurimum potest. Ubi dolor, ibi digitus, &c.

This I have related by the by to manifest by mine own sense and experience what severity children for the most part undergo, and what loss of time befalls them in their best age for learning, when they are meerly driven on in the common roade, and are not (rather) guided by a dexterous, diligent, and discreet Teacher, to understand what they learn in any book they are put into.

Now because all our teaching is but meer trifling, unlesse withal we be carefull to instruct children in the grounds of true Religion, let them be sure to get the Lords Prayer, the Creed, and the ten Commandments; First in English, and then in Latine, every Saturday morning for Lessons, from their first entrance to the Grammar Schoole; and

---

\*The ill effects of a bad teaching-method.

for their better understanding of these Fundamentals of Christianity, you may (according to Mr. Bernards little Catechism) resolve them in such easy questions, as they may be able to answer of themselves, and give them the Quotations, or Texts of Scriptures, which confirm or explain the doctrinal points contained in them, to write out the following Lords day, and to show on Monday mornings, when they come to Schoole. In short then, I would have this lowest Form employed one quarter or half a year in getting the Introduction for Parts and Lessons, and as long in repeating the Introduction at Morning Parts, and reading the Vocabulary, for Afternoons Parts; saying the English Rules for the Fore-noon Lessons. The little Vocabulary for Afternoon Parts; and Sententiæ Pueriles for Afternoon-Lessons, and the Principles of Christianity for Saturday Lessons. So that in one years time this work may be fully compleat, of preparing them for the Latine tongue, by teaching them the perfect use of the Accidents, and helping them to words, and how to vary them.

### CHAPTER III.

HOW TO MAKE CHILDREN OF THE SECOND FORM PERFECT IN THE RULES OF THE GENDERS OF NOUNS, AND OF THE PRETERPERFECT TENSES, AND SUPINES OF VERBS CONTAINED IN PROPRIA QUAE MARIBUS, QUAE GENUS, AND AS IN PRAESENTI; AND HOW TO ENTER THEM IN WRITING, AND SPEAKING FAMILIAR AND CONGRUOUS LATINE.

The general course taken in teaching the Rules of the Genders and Nouns, and Conjugating Verbs, is to make children patter them over by heart, and sometimes also to construe and parse them; but seldom or never are they taught the meaning of the Rule, or how to apply it readily to the words they meet with elsewhere.

The  
second  
form

The volubility of the Verse doth indeed help some quicker wits for more ready repeating of them; but others of more slow pace (that learn by understanding what they say) are apt to miscall every word in their Lesson, because they cannot tell what it meaneth; and let them take never so much

Not all can  
learn well  
by heart

pains about it, very little of what they are to learn, will stick in their memories.

Some therefore have decryed this patching of Rules into a cobling verse; others have thought it better to denote the Gender of the Nouns, and the Preterperfect tenses of Verbes by the Terminations of the first words, and some have quite altered these Rules by expunging some words, and inserting others, which they thought might better agree with them; But for my part, I like this Judgement well, that said it was impossible for any Grammarian to make better Rules then these in *Propria quæ maribus*, and *As in præsentî*; for though in some things they may be faulty, as *Quæ genus* is in very many, yet (as M<sup>r</sup>. Brinsley saith of the Accidents) a wise Master is not to stand with his children about mending it, but only to make them understand the Rules, as they are set down in the Book, which they may do well, I propound this expedient.

In defence  
of a faulty  
method

1 Let them for Fore-noon Lessons begin with *Propria quæ maribus*, and then proceed to, *As in præsentî*, leaving *Quæ genus* to the last, because it is of less use, and harder for children to understand.

2 In getting these Rules at first, let them read them all distinctly over, and take notice of the Titles or Heads, and mark out the most general Rules, which they may learn before any of the rest and to make them the better to understand themselves, you may

allow them an English *Propria quæ maribus, &c.*, which they may compare all along with that in their Grammar, and if at any time you perceive they do not well apprehend the meaning of a Rule, do you illustrate it by instancing some words, that they have had in their Vocabulary, or elsewhere. This will make them somewhat ready to turn to any Rule.

3 At the next going them over, they will be able to say four or six lines at a time, *memoriter*. And then you may let them get all before them, and make them after they have said a Lesson by heart, to construe it by the help of a Construing book, and to decline every Noun, and Conjugate every verb, by the help of the Indexes annexed to the *Propria quæ maribus, &c.* Englished, and explained.

4 You may exercise them in this manner, by repeating more and more at a time, till they can decline Nouns, and conjugate Verbs, and apply the Rules readily to them, by dividing the whole into ten parts, according to the Common place Heads; thus, the First may be at *Propria quæ maribus &c.*, *De Regulis generalibus Propriorum*, *De Regulis generalibus Appellativorum*, *De prima speciali Regula*, et ejus exceptionibus Masculinis, Neutris, Dubiis, et Communibus. The second at *Nomen crescentis penultimæ, &c.*, *Syllaba acuta sonat, &c.*, *De secunda speciali Regula* et ejus exceptionibus Masculinis, Neutris, Dubiis et Communibus. The third at *Nomen crescentis, sit gravis, &c.*, *De tertia speciali Regula* et ejus exceptionibus Fæmininis, Neutris, Dubiis, Communibus, et de *Regulis Adjectivorum generalibus*. The Fourth at *Quæ genus, de variantibus genus, defectivis casu, Aptotis, Diptotis, Triptotis, et Vocativo carentibus*. The Fifth, at *Propria cuncta notes, &c.*, de defectivis numero, plurali et singulari. The sixth, at *Hæc quasi luxuriant, &c.*, de *Redundantibus*. The Seventh at *As in præsentis, De Simplicium verborum*

præterito primæ, secundæ tertię, et quartæ conjugationis. The eighth at Præteritum dat idem, et de Compositorum verborum præteritis. The ninth, at Nunc ex præterito, &c., De Simplicium verborum, et Compositorum Supines. The tenth, De Præteritis verborum in or, De geminum præteritum habentibus, De neutro passivis, De verbis præteritum mutantibus, de præterito carentibus, et de Supinum raro admittentibus. If you adde these ten to the twenty parts in the Accidents, they may run over the whole thirty in six weeks; saying every morning one, except on Saturdays, which are reserved for other occasions. Their Noon-parts may be in the larger Vocabulary (which is commonly) printed with the grounds of Grammar, in an easie entrance to the Latine Tongue, in which they may peruse a whole Chapter at once, and afterwards strive who can tell you Latine for the most things mentioned in it. And if at any time the words be not so obvious to their understanding, because (perhaps) they know not the things which they signify; do you tell them what the thing is, and explain the word by another that is more familiar to them.

Their After-noons Lessons on Mondayes and Wednesdayes, may be in Qui mihi, which containeth pretty Precepts of good manners, much befitting children to observe, and which are so common in every Scholars mouth, that a childe would blush to seem ignorant of them. In getting this,

1 Let them repeat two distichs at once memoriter, and if withall, you let them get the English verses answerable to the Latine, and printed with the grounds of Grammar, they will fix the Latine better in their memories.

2 Let them construe the Lesson Grammatically, and to help themselves in that more difficult work, let

them make use of the construction made them at the end of their Construing Book.

3 Let them read the Latine in the Grammatical order, and sometimes into meer English, and then let them parse every word according to that order, giving the Rules for the Genders of Nouns, and the Preter-perfect tenses, and Supines of verbs; and applying those of Concordance and Construction, as they come in their way.

4 To exercise them in true writing, it were good if they had a little paper-book, wherein to write first the Latine, and then the English Distichs at full length, which they may shew, when they say their Lesson.

5 To find them some employment after the Lesson, you may give them some easie dictate out of it to turn into Latine; sometimes by way of Question and Answer, and sometimes more positively; thus What shall that Scholar do that desireth to be taught? He shall conceive the Masters sayings in his minde. Quid faciet ille discipulus, qui cupit doceri? dicta præceptoris animo suo concipiet, or thus; A boy that is a Scholar, and desireth to be taught, ought to conceive the Masters sayings in his minde, and so as to understand them well. Puer qui discipulus est, et cupit doceri, dicta præceptoris animo suo concipere debet, atque ita ut eadem recte intelligat. And this you may cause any of them to read, and let the rest correct him in any word he hath made amisse, and be sure they can all give a rule for what they do.

After they have repeated these verses of Mr. Lilies so often over, that they can say them all at once pretty well by heart, they may continue their afternoons Lessons in Cato, saying two or three Distichs at once, according to the directions already given in the Preface to that Book in English and Latine verse; and when they have gone thorow a book of it, let them try amongst themselves who can repeat the most of it by

heart, as we see Corderius did sometimes exercise his Scholars, as it appeareth by his Colloquies.

Latin  
speech

Now forasmuch as speaking Latine\* is the main end of Grammar, and there is no better expedient to help children in the ready exercise thereof, then frequent perusal of Vocabularies for common words, and Colloquies for familiar phrases, and such as are to be used in ordinary discourse; I think it very convenient to make use of Pueriles Confabulationculæ, both in English and Latine, on Tuesdayes and Thursdayes in the Afternoons instead of Lessons, thus,

1 Let them read a whole Coloquie (if it be not too long) at once both in English and Latine, not minding to construe it verbatim at the first going it over, but to render the expressions wholly as they stand, and are answerable one to another, and this will acquaint them with the matter in the book and enable them to read both the Languages more readily.

2 At the second going over, let them construe it Grammatically, and then take any phrase or sentence in the present Lesson, and make such other by it, changing either the words, or some of their Accidents, as the present occasion requireth; ex. gr. As they say in the singular Number: God save you, Salve, Sis salvus, Jubeo te salvere, or ave; so make them say in the plural number, God save You, Salvete, sitis salvi, Jubemus vos salvere, or avete. So likewise when they can say, I thank you, Habeo tibi gratiam, or habetur tibi a me gratia, let them imitate, and alter it by saying, We thank Your Father. Habemus Patri tuo gratiam. My Mother thanks you sir. Mater

---

\* Even in 1660 in England to speak in Latin was the aim of the study of the language; and Locke thirty years later advocated the learning of Latin as a spoken language, by means of conversations with a tutor.



habet tibi gratiam, Domine, or Habetur tibi, Domine,  
a matre mea gratia.

When they have gone this book so often over, as to be well acquainted with its phrases, Let them proceed to Corderius Colloquies, which they have also in English and Latine, and which they may construe Grammatically, and cull the phrases out of it, to make use of them in common speaking Latine.

Let them have a little paper-book, wherein to gather the more familiar phrases, which they finde in every Lesson printed in a different character, and let them by often perusal at spare times, and bearing them alwayes about them, get them so readily by heart, as to be able to express themselves in Latine by them upon any meet occasion. And this way of Exercising them to speak according to their Authors expressions from their first entrance upon Latine, is the best expedient that can be taken to avoyd Anglicismes, which otherwise they are very prone to, so long as they are directed only by Grammar-Rules, and enforced to seek words in the Dictionary, where commonly they light upon that which is most improper.

Following  
the exam-  
ple of Latin  
authors

And that they may now do something of themselves by way of night exercises, let them every evening translate a verse at home out of the 119. Psalm, which I conceive is the most easie for the purpose of making the three Concords, and some of the more necessary Rules of construction familiar to them. In making their Translations,

1 Let them be sure to write the English very fair and true, observing its just phrases, and let them also make the like notes of distinction in their Latine.

2 When they come to shew their Latines

1st Let one read and construe a verse.

2nd Let another tell you what part of speech every word is, as well English as Latine, and what the English Signes do note.

3rd Let the rest in order give you the right Analysis of every word one by one, and the Rules of Nouns and Verbes, and of Concordance, and Construction.

And because these little boyes are too apt to blur and spoyle their Bibles, and to make a wrong choyce of words out of a Dictionary, which is a great maime and hinderance to them in making Latine (and caused Mr. Ascham to affirm, that making of Latines marreth children) I think it not amisse to get that Psalm, and some other Englishes printed by themselves, with an Alphabetical Index of every word which is proper for its place. Right choyce of words being indeed the foundation of all eloquence.

On Saturdayes, after they can say the Lords Prayer, the Creed, and the ten Commandments in English and Latine, they may proceed to the Assemblies Catechisme, first in English, and then in Latine, or the like. This second form then is to be exercised,

1 In repeating the accidents for morning parts.

2 In saying *Propria quæ maribus, Quæ genus, As in præsentî, for Fore-noon Lessons.*

3 In reading the larger Vocabulary for Noon parts.

4 In learning *Qui mihi*, and afterwards *Cato*, for Afternoon Lessons on Mondayes and Wednesdayes, and *Pueriles Confabulatiunculæ*, and afterwards *Corderii Colloquia* on Tuesdayes and Thursdayes

And

5 Translating a verse out of English into Latine every evening at home, which they may bring to be corrected on Fridayes, after all the weeks Repititions ended, and return writen as fair as possibly they can wite, on Saturday mornings, after examinations ended.\* And thus they may be made to know the Genders of Nouns, and Preterperfect tenses, and Supines of Verbes, and initiated to speak and write

---

\* Latin constructions in Hoole's English style.

true Latine in the compasse of a second year. So that to children betwixt seven and nine years of age, in regard to their remedillesse inanimadvertency, I allow two whole years to practise them well in the Rudiments or Grounds of Grammar, in which I would have the variation of Nouns and Verbes to be specially minded, for till they be very ready in those, their progress in other things will be full of uncertainties and troublesomely tedious, but if those be once well got, all other rules which have not (perhaps) been so well understood, will more easily (as age increaseth) be better apprehended and put in use.

## CHAP. IIII.

HOW TO MAKE CHILDREN OF THE THIRD  
FORME PERFECT IN THE LATINE SYNTAXIS  
COMMONLY CALLED VERBUM PERSONALE;  
AS ALSO TO ACQUAINT THEM WITH PROSO-  
DIE; AND HOW TO HELP THEM TO CON-  
STRUE AND PARSE, AND TO WRITE, AND  
SPEAK TRUE AND ELEGANT LATINE.

Third  
form

Children are commonly taught the Latine Syntaxis before they be put to make use of any Latine book besides it; and so they but can say it readily by heart, construe it, and give the force of its rules out of the examples, they are thought to learn it well enough. But the very doing thus much, is found to be a work too tedious with many, and therefore some have thought good to lessen the number of the Rules, and others to dash out many examples, as if more then one or two were needless; so that when a child hath with them run over this part of the Grammar it is well if he have learnt the half of it, or know at all what to do with any of it.

I think it not amisse therefore to shew, how it may be all gotten understandingly by

heart, and settled in the memory by continual practise, which is the life of all learning:

1 Let those then of this third forme divide their Accidents and Rules of Nounes and Verbs into ten parts, whereof they may repeat one every Thursday morning, and make way for the getting of the Syntaxe on Mundaie, Tuesdaies, and Wednes. for morning parts.

2 Let them repeat as many Rules memoriter, as they are well able, together with all their examples; and to help their understanding therein, you may do well to shew the meaning of every rule and exception beforehand, and to make them compare them with those in the English rules under the same head, and to see which are contained in the Latine, which are not in the English, and which are set down in the English, which are left out in the Latine.

3 To help them to construe well before they come to say, let them make use of their construing books, and that they may better mind what they construe, you may cause them sometimes, when they come to say, to read the part out of Latine into English.

4 In parsing, let them give you the word governing, and apply the word governing according to the rule, and tell you wherein the exceptions and observations differ from the General rule.

5 Let them have a paper book in Quarto, in the margent whereof they may write the first words of every rule, and exception; and let them have as many familiar examples (some in English onely, and some in Latine onely) as may suffice to illustrate the rule more clearly to them, and do you help them extempore, to turn their English ones into Latine, and their Latine ones into English, and having a space left under every head, let them fill it up with prægnaunt Examples, which they meet with as they read their

Latine Authors, or as they Translate English Sentences into Latine.

I observe Melancthon and Whittington of old, and Mr. Clarke, Mr. Comenius and others of late, to have made subsidiaries of this nature, which because they seem to somewhat overshoot the capacities of children, who (as Mr. Ascham observes) are ignorant what to say properly and fitly to the matter, (as some Masters are also many times) I have taken the paines to make a praxis of all the English and Latine Rules of Construction and Syntaxis, as they lie in order, and to adde two Indexes; The first of English words, and the Latine for them; The second, of Latine words and the English for them, with figures directing to the examples wherein they are to be used.

And for more perspicuity sake, I take care that no example may touch upon any rule, that is not already learned, for fear of pushing young beginners in this necessary and easie way of translating with the rule in their eye, which doth best direct the weakest understandings.

Now forasmuch as the daily reading of Latine into English is an especiall means to increase the knowledge of the Tongues, and to cause more heed to be taken to the Grammar Rules, as they are gotten by heart; I would have those in this form to read every morning after prayers, four or six verses out of the Latine Testament. which they will easily do having beforehand learned to construe them word by word, with the help of their English Bible. In this exercise, Let them be all well provided, and do you pick out onely one boy to construe, and then ask any of the others the Analysis of a Noun or Verb here or there, or some rule of construction, which you think they have not so well taken notice of as to understand it fully. Hereby you may also acquaint them with the

rule and way of construing, as it is more largely touched in the following part of this chapter.

N. B. Those children that are more industriously willing to thrive, may advantage themselves very much by perusal of Gerards Meditations, Thomas de Kempis, St. Augustins Soliloquies, or his Meditations, or the like pious and profitable Books, which they may buy both in English and Latine, and continually bear about in their pockets, to read on at spare times.

Their forenoone lessons may be in *Æsopes Fables*, which is indeed a book of great antiquity and of more solid learning then most men think. For in it many good lectures of morality, which would not (perhaps) have been listened to, if they had been delivered in a plain and naked manner, being handsomly made up and vented in an Apologue, do insinuate themselves into every mans minde.

And for this reason perhaps it is that I finde it, and *Gesta Romanorum* (which is so generally pleasing to our Countrey people) to have been printed and bound up both together in Latine, even when the Latine was yet in its drosse. And to let you see what Latine *Æsop* was there translated into out of Greek by one Romulus, I will give you the first Fable in his words;

DE GALLO ET JASPIDE [IASPIDE].

In sterquilinio quidam pullus gallinatim, dum quæreret escam, invenit margaritam in loco indigno jacentem, quam cum videret jacentem, sic ait; O bona res, in stercore hic jaces. Si te cupidus invenisset, cum quo gaudio rapuisset, ac in pristinum decoris tui [s]tatum redisses! Ego frustra te in hoc loco invenio jacentem. Ubi potius mihi escam quæro; et nec ego tibi prosum, nec tu mihi.

Hæc *Æsopus* illis narrat, qui ipsum legunt et non intelligunt. \* \* \* \* \*

No sooner did the Latine Tongue endeavor to recover its pristine purity, by the help of Erasmus and other eminent men of learning in his time, but the Greek Coppy of *Æsop* is translated by him and his Contemporaries, every one striving to outstrip another in rendering it into good Latine; and it is observable that the Stationers Coppy (which is generally used in Schooles) is a meere Rapsodie of some fragments of these several mens Translations; whence it is that one and the same Fable is sometimes repeated thrice over in several words, and that the stile of the Book is generally too lofty in its self for Children to apprehend on a suddain; I have for their sakes therefore turned the whole Book, such as I found it, into proper English, answerable to the Latine, and divided both into just periods, marked with figures, that they may more distinctly appear, and be more easily found out for use or imitation; and though I observed some words and phrases scarce allowable in many places of the book, yet I was loath to make any alteration, except in a few grosse errors, and especially one that quite perverted the sense of the Fable, and appeareth to be a mistake in the Translator from the Greek Coppy, which is thus: *Μοῦνιός καὶ ἀλώπηξ. Μοῦνιός ἄγγιός ἐπὶ τινὸς ἐστῶς δένδρου τοὺς ὀδόντας ἔθηνεν*, which is well latinized by one thus. *Aper et Vulpes Aper quum cuidam adstaret arbori, dentes accuebat.*

But the unknown Translator of this Fable (and the rest that yet passe sub incerto interprete) reading perhaps *Μοῦνιός* instead of *μουνιός*, or finding that *μουνιός* doth sometimes signifie like an adjective solitarius, solitudines captans, &c., renders it into pure nonsense, and in other words also differing from the Greek, thus *Singulare animal, et vulpes. Singularis agrestis, super quadam sedens arbore, dentes acuebat.* Which one having lately translated into English verse, with the Picture before it, hath prettily devised



a Rhinocerote to stand by a tree, and to whet his teeth against it; whereas the Latine hath it, *super quadam sedens arbore*, which is impossible for such an huge beast to do.\* I have therefore put out the *Singularis*, and made it, *Aper agrestis*, according to an ancient Greek Coppy which I have, and I English the clause thus; Lib. 2, Fab. 133. A wilde Boar standing by a tree whetted his tuskes. This I have noted obiter, to acquaint the more judicious with my reason of altering those words, and to save the less experienced, some labour in searching out the meaning of them, seeing they passe yet uncorrected in the Latine Book.

Let them procure *Æsops Fables* then in English and Latine, and the rather because they will take delight in reading the Fables, and the moral in a Language which they already understand, and will be helped thereby to construe the Latine of themselves. And herein I would have them to take the whole Fable and its moral at one Lesson (so that it do not exceed six periods) which they should first read distinctly; secondly, construe Grammatically, and then render the proper phrases; thirdly, passe according to the Grammatical order as they construed, and

Hoole's  
order in  
translating

---

\* Hoole here shows the difficulties teachers and pupils had with some Latin "readers". A corrupt Greek text taken in good faith was translated in this instance into nonsensical Latine, and the absurdity carried further when *μῶνιος* having the meaning "solitary" was translated *singularis*; and *singularis* taken in its secondary sense of remarkable, a rhinocerus was pictured by one translator into English verse sharpening his tusks against a tree, though the fable describes him as "sitting on a certain tree". Rhinocerote is an obsolete form found also in Ben Jonson for rhinocerus. (Gk. *ῥινόκερως*, *ωρίς*)

not as the words stand, And then be sure they can decline all the Nounes, and conjugate the Verbes, and give the Rules for the Genders of the one, and the Preterperfect tenses and Supines of the other; as also for the concordance and construction, either out of the English Rules, or Latine Syntaxe, or both as they can have learned them.

Let them sometimes write a Fable fair and truly over, according to the printed Book, both in English and Latine, and sometimes translate one, word by word in that order, in which they construed it; and this will inure them to Orthography.

**Working  
from model  
sentences**

That they may learn to observe and get the true Latine order of placing words, and the purity of expression either in English or Latine Style, let them imitate a period or more in a lesson, turning it out of English into Latine, or out of Latine into English. A Cock, as he turned over a dunghill found a pearl, saying, why do I find a thing so bright? And in Latine, Gallus gallinaceus, dum vertit stercorarium offendit gemman; Quid, inquiens, rem sic nitidam reperio? They may imitate it by this or the like expression; As a beggar raked in a dunghill, he found a purse, saying; why do I finde so much money here? Mendicus dum vertit stercorarium, offendit crumenam; quid inquiens, tantum argenti hic reperio? By thus doing, they may learn to joyne Examples out of their lessons to their Grammar Rules (which is the most lively and perfect way of teaching them) and to fetch a Rule out of their Grammar for every example, using the Grammar to find Rules, as they do the Dictionary for words, till they be very perfect in them.

**The Janua  
Linguarum**

Their afternoons Parts may be to construe a Chapter in Janua linguarum which will instruct them in the nature, as well as in the Names of things; and after they have construed, let them try who can tell

you the most words, especially of those, that they have not met with, or well observed in reading elsewhere. For afternoons lessons on Mondayes, and Wednesdayes, let them make use of Mantuanus, which is a Poet both for style and matter, very familiar and gratefull to children, and therefore read in most Schooles. They may read over some of the Eclogues, that are less offensive then the rest, taking six lines at a lesson, which they should first commit to memory, as they are able. Secondly, construe. Thirdly, Parse. Then help them to pick out the Phrases, and Sentences; which they may commit to a paper-book; and afterwards resolve the matter of their lessons in an English period or two, which they may turn into proper and elegant Latine, observing the placing of words, according to prose. Thus out of the first five verses in the first Eclogue,

Virgil  
recom-  
mended

Fauste, precor; gelida quando pecus omne sub umbra  
Ruminat, antiquos paulum recitemus amores.  
Ne si forte sopor nos occupet ulla ferarum,  
Quæ modo per segetes tacite insidiantur adultas  
Sæviat in pecudes. Melior vigilantia somno.

One may make such a period as this;

Shepherds are wont sometimes to talke of their old loves, whilst the cattel chew the cud under the shade; for fear, if they should fall asleep, some Fox or Wolf, or such like beast of prey, which either lurk in the thick woods, or lay wait in the grown corn, should fall upon the cattel. And indeed, watching is farre more commendable for a Prince, or Magistrate, then immoderate, or unseasonable sleep.

Pastores aliquando dum pecus sub umbra ruminat,  
antiquos suas amores recitare solent; ne, si sopor  
ipeos occupet, vulpes, aut lupus, aut aliqua ejus  
generis fera prædabunda, quæ vel in densis sylvis

latitant, vel per adultas segetes insidiatur, in pecudes sæviat; Imo [=immo] enimvero, Principi vel Magistratui vigilantia somno immodico ac intempestivo multo laudabilior est. And this will help to prepare their invention for future exercises, by teaching them to suck the marrow both of words and matter out of all their Authors.

The reason why I desire children (especially those) of more prompt wits, and better memories, may repeat what they read in Poets by heart (as I should have them translate into English what they read in Prose) is, partly because the memory thrives best by being often exercised, so it be not overcharged; and partly because the roundnesse of the verses helpeth much to the remembrance of them, wherein boyes at once gain the quantity of syllables, and abundance of matter for phansie, and the best choyce of words and phrases, for expression of their minde. \*

On Tuesdayes and Thursdayes in the afternoon (after they have done with Corderius) they may read Helvici Colloquia (which are selected out of those of Erasmus, Ludovicus Vives and Schottenius) and after they have construed a Coloquie, and examined some of the hardest Grammar passages in it, let them all lay aside their books, save one, and let him read the Colloquie out of Latine into English, clause by clause, and let the rest give it him again into Latine, every man saying round as it comes to his turn.\*

And this will make them to mind the words and phrases before hand, and fasten many of them in their memories. Help them afterwards to pick out the phrases and let them write them (as they did others) in a pocket paper book. Cause them sometimes to imitate a whole Colloquie, or a piece of one; and let

---

\* Hoole is thoroughly alive to methods of varying the teaching.

them often strive to make Colloquies amongst themselves, talking two or three, or more together about things familiar to them, and inserting as many words and phrases as they can well remember to be proper for the present out of any of the Authors; and these they should shew you fair written, with a note of the page and line, where they borrowed any expression not used before, set down in the margent of their exercise. And this will make them industriously to labour every day for variety of expressions, and encourage them much to discourse, when they know themselves to be certain in what they say, and that they can so easily come by Latine, to speak their mindes upon any occasion.

But if instead of Mantuan, you think good sometimes to make use of Castalions Dialogues, you may first make them read the history in the Bible by themselves apart, and then hear them construe it Dialogue-wise, pronouncing every sentence as emphetically as may be afterwards. One may read it in English, and the rest answer him in Latine clause by clause, as is already mentioned concerning the Colloquies.

And to help them somewhat the better to construe for themselves, you may direct them (according to the Golden Rule of construing, commended, and set down at large by industrious Mr. Brinsley, in the 93, and 94 pages of his Grammar School) to take

1 The Vocative Case, and that which depends upon it.

2 The Nominative case of the principal verb, and that which dependeth upon it.

3 The Principal verb, and that which serveth to explain it.

4 The Accusative case, and the rest of the cases after it, And herein, cause them to observe, that Interrogatives, Relatives and Conjunctions, use to

go before all other words in construing; and that the Adjective, and the Substantive, the Adverb, and the Verb, the Preposition, and its casual\* word, go for the most part together. But be sure to teach them often, to cast the words of a period into their natural or Grammatical order; according to which they must construe; and to know the signification of every word and phrase proper for its place; and withall, let them have in mind the chief matter, drift, and circumstances of a place, according to the verse

*Quis, quid, cui, causæ, locus, quo tempore, prima, sequela.*

Which biddeth one to heed, who speaks, what is spoken, to whom he speaks, upon what occasion, or to what end he speaks, at what time a thing was done or spoken, what went immediately before, and what followeth next after. And if either the construing be against sense, or Grammar Rule, let them try again another way.

Practice  
better than  
rules

To exercise them in something (besides the getting of Grammar parts) at home, let them every night turn two verses out of the Proverbs of Solomon into Latine, and write out two verses of the New Testament Grammatically construed; and let them ever more take heed to spell every word aright, and to marke the pauses, or notes of distinction in their due places, for by this meanes they will profit more in Orthography, then by all the Rules that can be given them; and they will mind Etymologie, and Syntaxis, more by their own daily practice, then by ten times repetition without it.

On Saturdayes, after they can say the Assemblies Catechisme in English and Latine, you may let them

---

\* Probably, in the sense of incidental, the word happening to be joined with it; elsewhere, Hoole uses the same word.

proceed with Perkins six Principles, and when they have repeated as much as they can well by heart, you may cause them to read it out of English into Latin, your self ever and anon suggesting to them the propriety of words and phrases, where they are at a losse, and directing them, after they have once made it Grammatically, to cast it into the artificiall order of Latine style. And then let them go to their places, and write it fair and truly in a little paper book for the purpose.

If out of every Lesson as they parse this little Catechisme, you extract the Doctrinall points, by way of Propositions, and annex the Proofs of Scriptures to them, which are quoted in the Margent, as you see Mr. Perkins hath done in the beginning of the Book, and cause your Scholars to write them out all fair and at large, as they finde them in their Bibles; it will be a profitable way of exercising them on the Lords day, and a good means to improve them in the reall knowledge of Christianity.

Sunday  
lessons

Now forasmuch as I have observed, that children about nine years of age, and few till then, begin to relish Grammar, so as of themselves to seek into the meaning of Rules, thereby to conceive the reason of Speech; I now judge it requisite for this form to be made thoroughly acquainted with the whole body of it. Therefore, after they have gone over the plain Syntaxis two or three times by morning parts, as is

Latin for  
children  
nine years  
of age\*

\* Hoole's scheme of schools would seem to have made the three years under the usher in the lower grammar school to be those between eight and eleven. He speaks again at the end of the present chapter of the age of nine. This suggests that in actual practice children began Latin often at seven, and that they were able to finish the lower grammar course in their tenth year.

shewed, and have got it pretty well by heart (for which I judge three quarters of a year will be time sufficient) you may let them divide the whole Syntax into 12 parts; reckoning them according to the severall heads of it; thus: The first, De Concordantia Nominativi et Verbi Substantivi et Adjectivi, Relativi, et Antecedentis. The second, de Constructione Substantivorum, et Adjectivorum cum Genitivo. The third, de constructione Adjectivorum cum Dativo, Accusativo et Ablativo. The fourth, de constructione Pronominum. The fifth, de constructione verborum cum Nominativo and Genitivo. The sixth, de constructione verborum cum Dativo, et Accusativo. The seventh, de constructione verborum cum Ablativo. The eighth, de Gerundiis et Supinis, et de Tempore et Loco. The ninth, de constructione Impersonalium et Participiorum. The tenth, de constructione Adverbiorum. The eleventh, de constructione Conjunctionum. The twelfth, de constructione Prepositionum, et Interjectionum. All which twelve you may adde to the thirty parts in the Accidents, and Propria quæ maribus, &c., and let your Scholars bestow a moneths time together in repeating, and examining the Accidents, and thus farre of the Grammar, (both for Parts and Lessons) till they have thorowly made it their own; and that they may be better conceived how it hangeth together, and what use they are to make of its severall parts, you should make them run over the Heads of it, and give them an Analysis of their dependency one upon another.

After this they may more understandingly proceed to the Figures of words and construction; the definitions whereof, and their Examples they need onely get by heart; and for that purpose do you note them out with a pen, and in explaining of them, give as many examples as may make them fully to apprehend their meaning. But when they have said the Defini-



tion of one or more Figures at a part by heart, you may cause them to construe all they find concerning it; and to help them in so doing (they that are otherwise lesse able) may make use of Mr. Stockwoods little book or Figura construed. Then let them go on to Prosodia; for their more easie understanding of which, as they proceed in it: you may tell them the meaning of it in brief, thus;

! Prosodia, being the last part of Grammar, teacheth the right pronunciation of words, or the tuning of Syllables in words, as they are pronounced; and therefore it is divided into a Tone, or Accent, a Spirit, and a Time, whereof a Tone ordereth the tune of the voyce, shewing in what syllables it is to be lifted up, and let down, and in what both to be lifted up, and let down; So that there are three Tones, a Grave, which is seldom or never made, but in the last syllable of such words as ought to have had an Acute in the last syllable and that in the contexture of the words in this manner; *Nè si forte sopor nos occupet*. An Acute, which is often used to difference some words from others, as *uná*, together, *seduló* diligently, remain acuted at the end of a speech and in continuation of speech have their acute accents turned into a Grave, to make them differ from *una*, one, and *sedulo*, diligent. A Circumflex which is often marked to denote a lost syllable, as *amârunť*, for *amaverunt*. A spirit ordereth the breath in uttering syllables, shewing where it is to be let out softly, and where sharply; as, in *ara* an Altar, and *hara* a swine coate. The milde spirit is not marked, but the weak letter *h* being used as a note of aspiration only, and not reckoned as a Consonant, serveth to express the sharp spirit. There are three Rules of Accents, which are changed by Difference, Transposition, Attraction, Concision, and Idiome. Time sheweth the measure, how long while a syllable is to be in pronouncing,

not at all regarding the Tone. A long syllable is to be a longer while, and a short, a shorter while in pronouncing. Of long and short syllables, put together orderly, feet are made, and of feet, verses.

4 Now to know when a syllable is long or short, there are Rules concerning the first, the middle and last syllables, so that if one minde in what part of a word the syllable stands, he may easily find the Rule of its quantity.

The summe of Prosodia being thus hinted to them, they may get it by heart, at morning Parts; and if they cannot construe it well by themselves, they may be helped by a little book made by Barnaby Hampton, called *Prosodia construed*. But be sure that they can read you every part into English, and tell you the true meaning of it. Your own frequent examination will be the best way to know whether they understand it or not. And to prepare them for the practice of it in making verses, I would first let them use it in learning to scan and prove Hexameter verses onely, out of Cato or Mantuan, or such Authors as they have read, thus:

1 Let them write a verse out, and divide into its just feet, giving a dash or stroke betwixt every one; and let them tell you what feet they are, and of what syllables they consist; and why they stand in such or such a place; as

Si Deus - est ani - mus no - bis ut - carmina - dicunt.  
Hic tibi - præcipu - e sit - pura - mente co - lendus.

2 Let them set the mark of the Time or Quantity over every syllable in every foot, and give you the reason (according to the Rules) why it is there noted long, or short; as

Si Deus - est ani - mus no - bis ut - carmina - dicunt.  
Hic tibi - præcipu - e sit - pura - mente co - lendus.

✧ Let them now divide *Figura* and *Prosodia* into six parts: The first, *de Figuris Dictionis, et Constructionis*, The second, *de Tonis et Spiritibus*. The third, *de Carminum ratione, et generibus*. The fourth, *de quantitate primarum syllabarum*; The fifth, *de mediis syllabis*. And the sixth, *de ultimis syllabis*; which they may adde to the forty two parts afore mentioned, and keep by constant repetition of one of them every day, till they can say them all very well by heart, and give a perfect account of any thing in them.

Then let them begin the *Accidents*, and go thorow it, and the whole *Latine Grammar* at twelve parts, onely construing and giving an account of the by-Rules, but saying all the rest by heart; so that the first part may be The Introduction, The Second, The Construction of the eight parts of Speech. The third *Orthographia*. The fourth *Etymologia*, so farre as concerns the Species, Figure, Number, Case, and Gender of Nounes. The fifth, concerning the Declensions (including *Quæ* genus) and the comparison of Nounes. The sixth, concerning a Pronoun and a Verb. The seventh, concerning a Participle, an Adverb, a Conjunction, a Preposition, and an Interjection. The eighth, *Syntaxis*, so far as concerns the Concords, and the Construction of Nounes. The ninth, concerning the Construction of Verbs. The tenth, concerning the Construction of Participles, Adverbs, Conjunctions, *Præpositions*, and Interjections. The eleventh concerning Figures, Tones, and Spirits. The twelfth, concerning the manner of Verses, and the quantity of Syllables. Now in repeating these parts, I do not enjoyn that onely one boy should say all, though I would have every one well prepared to do so; but that one should say one piece, and another another, as you please to appoint either orderly throughout the Form, or picking out here and there a boy at your own discretion. According to this

Constant  
repetition  
of grammar

division, the whole Accidents and Grammar may be run over once in a moneths space, and continued in the upper Formes, by repeating one part onely, and constantly in a week, so as it may never be forgotten at the Schoole.

This form in short, is to be employed about three quarters of a year.

1 In reading four or six verses out of the Latine Testament every morning, immediately after Prayers.

2 In repeating Syntaxis on Mondayes, Tuesdayes, and Wednesdayes, and the Accidents, and Propria quæ maribus, &c., on Thursdayes for morning parts.

3 In *Æsops Fables* for fore-noone Lessons.

4 In *Janua Linguarum* for After-noon Parts.

5 In *Mantuan* for Afternoons Lessons on Mondayes and Wednesdayes; and in *Helvicus's Coloquies* on Tuesdayes, and Thursdayes.

6 In the *Assemblies Catechisme*, on Saturdayes for Lessons.

7 In translating every night two verses out of the Proverbs into Latine, and two out of the Latine Testament into English, which (with other dictated Exercises) are to be corrected on Fridayes, after repetition ended, and shewed fair written on Saturday mornings; but, because their wits are now ripened for the better understanding of Grammar, and it is necessary for them to be made wholly acquainted with it, before they proceed to the exact reading of Authors, and making Schoole-exercises, I would have them spend one quarter of a yeare, chiefly in getting *Figura*, and *Prosodia*, and making daily repetition of the whole Accidents and Common Grammar. So that this third year will be well bestowed in teaching children of betwixt nine and ten yeares of age the whole Grammar, and the right use of it in a method answerable to their capacities, and not much differing from the common roade of teaching.

## CHAP. V.

HOW TO TRY CHILDREN TO THE UTMOST,  
WHETHER THEY BE WELL GROUNDED IN  
THE GRAMMAR; AND HOW TO GO MORE  
EXPEDITIOUSLY TO WORK IN TEACHING  
THE LATINE TONGUE, TO THOSE THAT  
ARE AT YEARS OF DISCRETION.

It is an ordinary course in most of our Grammar Schooles, for the Usher to turn over his Scholars to the higher Master, after they have gone through the Grammar, and (with some) been exercised in construing and parsing here and there a piece of the forementioned lower Authors, and in turning English Sentences or dictates into Latine; but oftentimes it cometh to passe, that partly through the Ushers want of skill or care to insist upon those things chiefly, and most frequently, which are the most necessary to be kept in minde, and partly through childrens want of heed, who are apt to huddle over all Parts and Lessons alike, not observing what use they are to make of any one in particular, more then another; there is no sure foundation laid for the Master to build safely upon, which causeth him

Results of  
bad ground-  
ing

(if he be not very discreet) to cast off many boyes as unfit by him to be further wrought upon, or continually to fret, and grieve himself to see his Scholars so often mistake themselves in any Taske or Exercise that he setteth them about. And the poor children, being all this while sensible of their own unperfectness in the first Grounds, are daunted to see their Master so often angry with them, and that they are no better able to perform their work to his better satisfaction, which they would gladly do, if they did but a little understand how to go about it. Some also preconceiving a greater difficulty to be in learning, then they have hitherto met withall, and not knowing how to encounter it, because utterly discouraged with the thoughts of a new change, chuse rather to forsake the School, then proceed to obtain the Crown of their by-past labours; I mean the sweetness of learning, which they are now to gain under the Master; For after children are once well grounded by the Usher, they will go on with ease and cheerfulness under the Master, delighting to read pure Language, and variety of matter in choyce Authours, and to exercise their wits in curious phansies; and it will be an extraordinary comfort to the Master, to see his Scholars able to run on of themselves, if he but once show them the way to perform any

Task that he propoundeth to them. It is necessary therefore for the Master, before he take Scholars to his onely charge, to see first, that they understand the Rudiments, or Grounds of Grammar, and then the whole Grammar it self, and that they can thorowly practise them, but especially to help those in the understanding and exercise thereof, that by reason of sickness, or the like accident have bin oftener absent, or that have not been so long at the School as their fellowes, or who by reason of their age or stature, will quickly think it a shame to be left under the Usher behinde the rest. Now to try whether a childe be well grounded or not, this course may be taken;

1 Let him take some easie Fable in *Æsop*, or any other piece of familiar Latine, and let him construe it of himself according to the directions given in my Grounds of Grammar L. 2, C. 13. Test of  
thorough  
grounding

2 Then let him write down the English alone, leaving a large space betwixt every line, wherein he should afterwards write the Latine words answerable to the English; ex. gr.

DE SENE VOCANTE MORTEM  
OF AN OLD MAN CALLING DEATH

Quidam senex portans fascem lignorum super  
An old man carrying a bundle of sticks upon his  
humeros, ex nemore cum defessus esset  
shoulders, out of a Forest, when he was weary with the  
longa via vocavit mortem fasce deposito  
long way called death, the bundle being laid down

*The Analysis of a Noun Substantive*

What part of Speech is Lignorum, of sticks?

Lignorum of sticks, is a Noun

Why is Lignorum a Noun?

Because lignum a stick is the name of a thing that may be seen.

Whether is lignorum a noun Substantive, or a noun Adjective?

Lignorum is a noun Substantive, because it can stand by it self in signification, and requireth not another word to be joyned with it, to shew its signification.

Whether is lignorum a noun Substantive proper, or a noun Substantive common?

Lignorum is a noun Substantive common, because it is common to more sticks then one.

Of what number is lignorum?

Lignorum is of the plurall number, because it speaketh of more then one.

Of what case is lignorum?

Lignorum of sticks, is of the Genitive case, because it hath the token of, and answereth to the whereof, or of what?

Of what Gender is lignorum?

Lignorum is of the Neuter Gender, because it is declined with this Article Hoc.

Why is Lignorum declined with this Article Hoc?

Because all nounes in um, are Neuters, according to the Rule in *Propria quæ maribus*, *Omne quod exit in um, &c.*, or *Et quod in on vel in um fiunt, &c.*

Of what Declension is lignorum?

Lignorum is of the second Declension, because its Genitive case singular endeth in i.

How is lignorum declined?

Lignorum is declined like regnorum; thus Sing. Nom. Hoc lignum. Gen. hujus ligni, &c. Lignorum



is a noun substantive common, of the Plurall number, Genitive case, Neuter Gender, and second Declension, like Regnorum.

*The Analysis of a Noun Adjective*

What part of speech is Longâ long?

Longâ is a Noun. Because it is the name of a thing that may be understood.

Whether is longâ a noun Substantive or a noun Adjective?

Longâ is a Noun Adjective, because it cannot stand by it self in signification, but requireth to be joyned with another word, as, longâ viâ, with the long way.

Of what number is longâ?

Longâ is of the singular number, because its Substantive viâ is of the singular number.

Of what case is longâ?

Longâ is of the Ablative case, because its Substantive viâ is of the Ablative case.

Of what Gender is longâ?

Longâ is of the Feminine Gender, because its Substantive viâ is of the Feminine Gender.

Of what Declension is Longâ?

Longâ is of the first Declension.

How is Longâ declined?

Longâ is declined like Bonâ. Sing. Nom. Longus, a, um.

By what Rule can you tell that longâ is of the Feminine Gender?

By the Rule of the Gender of Adjectives, At si tres variant voces, &c.

Longâ is a noun Adjective, of the singular number, Ablative case, and Feminine Gender, declined like Bonâ.

*The Analysis of a Pronoun.*

What part of speech is Se him?

Se is a Pronoun, because it is like a noun, or put instead of the noun mortem death.

What kind of a Pronoun is Se?

Se is a Pronoun Primitive, because it is not derived of another.

Of what number is Se?

Se is of the singular number, because it speaketh but of one.

Of what case is Se?

Se is of the Accusative case, because it followeth a Verb, and answereth to the Question whom?

Of what Gender is se?

Se is of the Feminine Gender, because the noun mortem, that it is put for, is of the Feminine Gender.

Of what Declension is se?

Se is of the first declension of Pronouns, and it is thus declined Sing. et Plur. Nom. caret. Gen. sui, &c.

Of what person is se?

Se is of the third person, because it is spoken of. Se is a Pronoun Primitive, of the Singular number, the Accusative case, Feminine Gender, first declension, and third person.

*The Analysis of a Verb.*

What part of speech is imponeres, thou mightest lay upon?

Imponeres is a verb, because it synifyeth to do.

What kind of a verb is imponeres?

Imponeres is a verb Personal, because it hath three persons.

What kind of a verb Personal is imponeres?

Imponeres is a verb Personal Active, because it endeth in o, and betokeneth to do, and by putting to r it may be a Passive.

Of what Mood is imponeres?

Imponeres is of the Subjunctive Mood, because it hath a Conjunction joyned with it, and dependeth upon another verb going before it.

Of what tense is imponeres?

Imponeres is of the Preterimperfect tense, because it speaketh of the time not perfectly past.

Of what number is imponeres?

Imponeres is of the Singular number, because its nominative case is of the singular number.

Of what person is imponeres?

Imponeres is of the second person, because its nominative case is of the second person.

Of what Conjugation is imponeres?

Imponeres is of the third Conjugation, like legeres, because it has e short before re and ris.

How do you conjugate imponeres?

Impono, imponis, imposui, imponere; imponendi, imponendo, imponendum; impositum, impositu; imponens, impositurus.

Why doth impono make imposui?

Because Præteritum dat idem, &c.

Why doth imposui make impositum?

Because Compositum ut simplex formatur, &c.

Imponeres is a verb Personal Active, of the Subjunctive Mood, Preterperfect tense, Singular number, Second person. and third Conjugation like legeres.

*The Analysis of a Participle.*

What part of Speech is Deposito, being laid down?

Deposito is a Participle, derived of the verb Depono, to lay down.

Of what number is deposito?

Deposito is of the Singular number, because its Substantive fasce is of the singular number.

Of what Gender is deposito?

Deposito is of the Masculine Gender, because its Substantive fasce is of the Masculine Gender.

By what Rule can you tell that deposito is of the Masculine Gender?

At si tres variant voces, &c.

Of what case is deposito?

Deposito is of the Ablative case, because its Substantive fasce is of the Ablative case.

How is deposito declined?

Like Bonus a Noun Adjective, of three diverse endings; Sing. Nom. Depositus, deposita, depositum.

Of what Tense is deposito?

Of the Pretertense, because it hath its English ending in d, and its Latin in tus.

How is depositus formed?

Of the latter Supine Depositu, by putting to s.

Deposito is a Participle, of the singular number, Masculine Gender, Ablative case, and is declined like Bonus, being of the Preter tense, and formed of the Latine Supine, of the verb Depono.

*The Analysis of an Adverb.*

What part of Speech is Cùm, when?

Cùm is an Adverb, because it is joyned to the verb defessus esset, to declare its signification.

What signification hath Cùm?

Cùm hath the signification of Time.

But why is not Cùm a Preposition in this place?

Because it hath not a casuall word to serve unto.

Cùm is an Adverb of time.

*The Analysis of a Conjunction.*

What part of Speech is que and?

Que is a Conjunction, because it joyneth words together.

What kinde of Conjunction is que?

Que is a Conjunctive Copulative, because it coupleth both the words and sense.

Que is a Conjunctive Copulative.

*The Analysis of a Præposition.*

What part of Speech is ex out of?

Ex is a Præposition, because it is set before another part of Speech in Apposition, as ex nemore out of a Forest.

What case doth ex serve to?

Ex serveth to the Ablative case.

Ex is a Preposition serving to the Ablative case.

6 Having thus tried your young Scholar how he understandeth the Introduction or first part of his Accidents, (for whom, if you find him expert therein. one example may serve, but if not, you may yet make use of more, untill he can perfectly and readily give you an account of any word) you may further make trial, how he understandeth the Rules of Concor-dance, and construction in the second part of the Accidents, by causing him to apply the Rules to every word, as he meeteth with it in the Grammatical order, thus:

Quidam is of the Nominative case, Singular number, and Masculine Gender, and agreeth with its Substan-tive Senex, because the Adjective, whether it be a Noun, Pronoun or Participle, agreeth with its Sub-stantive, &c.

Senex is the Nominative case coming before vocavit, (which is the Principal verb) because the word that answereth to the question who, or what? shall be the Nominative case to the verb, and shall be set before the verb.

Portans is the Nominative case, Singular number, and Masculine Gender, and agreeth with its Substan-tive senex, because the Adjective, whether it be a Noun, &c.

Fascem is of the Accusative case governed of Por-tans, because Participles govern such cases, &c.

Lignorum is of the Genitive case, governed of fascem, because when two Substantives come to-gether, &c.

Super is a Preposition, which serveth to both the Accusative and Ablative case; but here it serveth to the Accusative.

Humeros is of the Accusative case, governed of the Preposition *super*.

*Ex* is a Preposition, which serveth to an Ablative case.

Nemore is of the Ablative case governed of the Preposition *ex*.

*Cum* is an Adverb of Time.

*Defessus esset* is of the Singular number, and third person, and agreeth with its Nominative case *ille* understood, because, A verb Personal agreeth with, &c.

*Longa* is of the Ablative case, Singular number, and Feminine Gender, and agreeth with its Substantive *via*, because the Adjective whether it be, &c.

*Via* is of the Ablative case governed of *defessus esset*, because all verbs require an Ablative case of the instrument, &c.

*Vocavit* is of the singular number, and third person, and agreeth with its Nominative case *senex*, because a verb Personal, &c.

*Mortem* is of the Accusative case, and followeth the verb *vocavit*, because verbs transitives are all such, &c.

*Fasce* is of the Ablative case absolute, because a Noun or Pronoun Substantive joyned with a Participle, &c.

*Deposito* is of the Ablative case, Singular number, and Masculine Gender, and agreeth with its Substantive *fasce*, because the Adjective whether it be, &c.

*Humi* is of the Genitive case, because These Nouns *Humi*, *domi*, &c.

*Ecce* is an Adverb of shewing.

*Mors* is the Nominative case coming before the verb *advenit*, because the word that answereth to the question who or what? &c.

*Advenit* is of the singular number and third person, and agreeth with its Nominative case *mors*, because A verb Personal, &c.

Que is a Conjunctive Copulative.

Rogat is of the Indicative Mood, and Present tense, because Conjunctions Copulatives and Disjunctives most commonly, &c.

Causam is of the Accusative case, and followeth the verb rogat, because verbs Transitives are all such, &c.

Quamobrem is an Adverb of asking.

Vocaverat, is of the singular number, and third person, and agreeth with its Nominative case ille understood, because a verb Personal agreeth, &c.

Se is of the Accusative case, and followeth the verb vocaverat, because verbs Transitives are all such, &c.

Tunc is an Adverb of Time.

Senex is the Nominative case coming before the verb ait, because the word that answereth to the question who or what? &c.

Ait is of the singular number, and the third person and agreeth with its Nominative case senex, because a verb Personal, &c.

Ut is a Conjunction casual.

Imponeres is of the singular number, and second person, and agreeth with its Nominative case tu understood, Because a verb Personal, &c.

Hunc is of the Accusative case, Singular number, and Masculine Gender, and agreeth with its Substantive fascem, because the Adjective whether it be, &c.

Fascem is of the Accusative case, and followeth the verb imponeres, because verbs Transitives, &c.

Lignorum is of the Genitive case, governed of fascem, because when two Substantives, &c.

Super is a Preposition, which here serveth to an Accusative case.

Humeros is of the Accusative case, because super is a Preposition serving to an Accusative case.

7 Try him a little further, by causing him to turn an English into Latine in imitation of this Fable,

and to observe the Artificial order in placing all the words ex. gr.

A woman bearing a basket of plums upon her head out of a garden, when she was weary with the heave burden, sate down, having set her basket upon a bulke. Behold! a boy came to her, and asked her, if she would give him any plums. Then the woman said: I will give thee a few, if thou wilt help me to set this basket upon my head.

Quædam mulier prunorum calathum super caput ex horto portans, cum gravi onere defessa esset, calatho super scamnum posito, desedit. Ecce! Puer advenit, numque daret sibi pruna rogavit. Tunc mulier pauca tibi dabo, siquidem opem mihi feres, ut hunc calathum super caput meum imponam, ait.

When you have found a childe sufficiently expert in the Rudiments, go on also to try how far he understandest the whole Art of Grammar by this or the like Praxis.

1 Let him take a piece of one of Castalions Dialogues, or the like easie piece of Latine, and write it down according to his book, but as he writeth it, let him divide every word of more syllables, according to the Rules of right spelling, and give you an account of every letter, and syllable, and note of distinction, according to the Rules of Orthography, and of every Accent that he meeteth withall, as also of the Spirits and Quantities of Syllables, according to the Rules of Prosodia, ex. gr.

SERPENS. EVA.

S. Cur ve-tu-it vos De-us ve-sci ea o-mni-bus ar-bo-ribus po-ma-ri-i? E. Li-cet-no-bis ve-sci fru-cti-bus ar-bo-rum po-ma-ri-i; tan-tum De-us no-bis in-ter-di-xit e-a ar-bo-re, quæ est in me-dio po-ma-ri-o, ne ve-sce-re-mur fru-ctu e-jus, ne-ve e-ti-am at-tin-ge-re-mus, ni-si vel-le-mus mo-ri. S. Ne-qua-quam



mo-ri-e-mi-ni pro-pte-re-a, sed scit De-us, si com-e-deri-tis de e-o, tum o-cu-los vo-bis a-per-tum i-ri, at-que i-ta vos fo-re tan-quam De-os, sci-en-tes boni, at-que ma-li. I-ta pla-ne vi-de-tur, et fru-ctus i-pse est pul-cer sa-ne vi-su; ne-sci-o an sit i-ta dul-cis gu-sta-tu; ve-rum-ta-men ex-pe-ri-ar.

Now if you ask him why he writeth *Serpens*, *Eva*, *Cur*, *Deus* *Nequaquam*, and *Ita* with great letters, and all the other words with little letters; he can tell you (if he ever learned or minded his Rules) that Proper names, beginnings of Sentences, and words more eminent then others, are to begin with a great letter, and in other places small letters are to be used.

If you ask him why he spellet *ve-tu-it* and not *vet-u-it*, he will say, because a consonant set betwixt two vowels, belongeth to the latter.

If you ask him why he spellet *ve-sci*, and not *ves-ci*; he will answer you, because consonants which are joyned in the beginning of a word must not be parted in the middle of it.

If you ask him why he spellet *ar-bo-ri-bus* and not *a-rbo-ri-bus*, he will tell you, because consonants which cannot be joyned in the beginning of a word, must be parted in the middle of it.

If you ask him why he spellet *vel-le-mus* and not *ve-lle-mus*, nor *vell-e-mus*, he will tell you because if a consonant be doubled, the first belongeth to the foregoing, and the latter to the following syllable.

If you ask him why he spellet *com-e-de-ri-tis*, and not *co-me-de-ri-tis*, he will tell you because in words compounded, every part must be separated from another; and if you again ask him concerning the same syllable, why it is *com* and not *con* seeing the verb is compounded of *con* and *edo*; he will answer because in words compounded with a Preposition, we must respect the ear, and good sound.

Likewise if you proceed to examine him touching the notes of distinction, why one is made, and not another; he will tell you, that a Comma (,) distinguisheth the shorter part of a sentence, and stayeth the breath but a little while in reading; that a Colon (:) divideth a Period in the middle, and holdeth the breath somewhat long; that a Semicolon (;) stayeth the breath longer than a comma, but not so long as a Colon; that a Period (.) is made at the end of a perfect sentence, where one may give over reading, if he will; and that an Interrogation (?) denoteth that there is a question to be asked.

If you ask him touching the Accents why there is a grave Accent in tantum, he will tell you, it is to make it being an adverb, to differ from a noun; and that because of contexture of words, the accent which ought to have been an acute, is turned into a grave.

If you ask him, why there is a circumflex accent in eâ, he will tell you, it is to denote that eâ, is of the Ablative case singular, which hath â long.

And if you ask him why néve hath an acute accent, he will tell you that né hath changed its grave accent in an acute, because the Participle ve hath inclined its own accent into it.

If you ask him why omnibus arboribus are not sharply uttered; he will tell you, because they do not begin with h, which is the note or letter of Asperation.

He will quickly shew you whether he understandeth his Rules touching the Quantities of Syllables, or not, by writing out a sentence or two, and marking the syllables of every word, in this manner.

Cur vetuit vos Deus vesci ea omnibus arboribus  
pomarii? licet nobis vesci fructibus arborum  
pomarii tantum Deus nobis intedixit ea ar-

bore, quæ est in medio pomario, ne vesceremur fructu ejus, neve etiam attingeremus, nisi vellemus mori.

2 Let him cast the words of his Authour into the Grammatical order, and analyse every one of them exactly according to Etymology, and Syntaxis (which is the usuall way of parsing) after this manner.

Cur Deus vetuit vos vesci ex omnibus arboribus pomarii? licet nobis vesci fructibus arborum pomarii; tantum Deus interdixit nobis eà arbore, quæ est in medio pomario, ne vesceremur fructu ejus, neve etiam attingeremus, nisi vellemus mori.

Cur is an Adverb of asking.

Deus is a Noun Substantive Common, of the Singular number, Nominative case, Masculine gender (because *Mascula* in *er*, &c.) of the second Declension, Sing. Nom. *hic Deus*, Gen. *hujus Dei*, &c. It maketh its Vocative case *O Deus*, and wanteth the Plural number, because *Deus* *verus* caret plurali. It cometh before the verb *vetuit*.

*Vetuit* is a verb personal, neuter, of the Indicative mood, Preterperfect tense, singular number, and third person, because it agreeth with its Nominative case *Deus*, by the Rule, *Verbum Personale cohæret*, &c. It is of the first Conjugation, *veto*, *vetas*, *vetui*; (*veto quod vetui dat*) *vetare*; *vetandi*, *vetando*, *vetandum*, *vetitum*, *vetitu*; (*Quod dat ui dat itum*) *vetans*, *vetiturus*.

*Vos* is a Pronoun Primitive, of the Plurall number, the Accusative case, the Masculine Gender, and the first Declension. Sing. Nom. *Tu*, Gen. *tui*, &c. It hath the Vocative case, *Et Prænomena præter*, &c. It is the Accusative case after *vetuit*, because *verba Transitive*, &c.

Vesci is a verb Deponent like *legi, vescor, vesceris* vel *vescere, pastus sum vel fui, vesci, pastus, vescendus*; because *Sic Poscunt vescor, medeor, &c.* It is of the Infinitive mood, and Present Tense, without number and person, and is governed of *vetuit*, because *Quibusdam tum verbis, &c.*

*Ex* is a Preposition serving to the Ablative case.

*Omnibus* is a Noun Adjective of three Articles, like *Tristibus, Hic, et hæc omnis, et hoc omne*, because sub *geminâ, &c.* It is of the plural number, the Ablative case, and Feminine Gender, and agreeth with its Substantive *Arboribus*, because *Adjectivum cum Substantivo, &c.*

*Arboribus* is a Noun Substantive Common, like *Lapidibus, Sing. Nom. hæc Arbor, Gen. hujus arboris, &c. Grando, fides, &c.* It is of the Ablative case, Singular number, Feminine Gender, and third Declension, governed of *ex* the preposition, which requireth an Ablative case.

*Pomarii* is a Noun Substantive Common, like *Regni. Sing. Nom. hoc Pomarium, Gen. hujus pomarii, &c. Omne quod exit in um, &c.* It is of the Singular number, the Genitive case, the Neuter Gender, and Second Declension, and is governed of the Substantive *Arboribus*, because *Quum duo Substantiva, &c.*

*Licet* is a verb Impersonal declined in the third person singular onely, *Licet, licebat, et licitum.* It is of the Indicative mood, Present tense, singular number, and third Person, and hath no Nominative case, because *Impersonalia præcedentem, &c.*

*Nobis* is a Pronoun Primitive, of the Plural number, Dative case, Masculine Gender, and first Declension. *Sing. Nom. Ego, Gen. Mei.* It wants the Vocative case, because *Et Pronomina, &c.* and is governed of *licet*, because *In Dativum feruntur, &c.*

*Vesci, ut supra.*

*Fructibus* is a Noun Substantive Common, like *manibus*. Sing. Nom. *hic Fructus*, Gen. *hujus Fructus*, &c. *Mascula* in *er*, &c. It is of the Ablative case, Plural number, Masculine Gender, and fourth Declension, governed of *vesci*, because *Fungor fruor, utor*, &c.

*Arborum ut supra in Arboribus*. It is of the Genitive case plural, governed of *fructibus*, because *Quum duo Substantiva*, &c.

*Pomarii ut supra*.

*Tantum* is an Adverb of quantity, made of an Adjective of the Neuter Gender, because *Aliquando neutra Adjectiva*, &c.

*Deus, ut supra*, but here it cometh before the verb *interdixit*.

*Interdixit* is a verb Personal Active compounded of *inter* and *dico*, conjugated like *legit*, *Interdico*, is, *xi*, because *Præteritum dat idem*, &c. *interdixi*, *interdictum*, because *Compositum ut simplex*, &c. It is of the Indicative mood, Preterperfect tense, Singular number, and third person, and agreeth with its Nominative case, *Deus*, because *Verbum Personale*, &c.\*

*Nobis, ut supra*, but here it is the Dative case, governed of *interdixit*, because *Dativum postulant*, &c.

*Ea* is a Pronoun Primitive, of the second Declension, Sing. Nom. is, *ea id*, Gen. *ejus*, &c. It is of the Singular number, Ablative case, and Feminine Gender and agreeth with its Substantive *Arbore*, because *Ad eundem modum*, &c.

*Arbore ut supra*, but here it is the Ablative case singular governed by *interdixit*, which verb doth

---

\* These model exercises for school-tests show the thoroughness of the old grammar drill. In parsing this one word "interdixit" no fewer than three rules are quoted; and quoted in Latin.

often govern a Dative case with an Ablative, though we have no expresse Rule for it in our Grammar.

Quæ is a Pronoun Relative of the second Declension. Sing. Nom. Qui, Quæ, Quod. Gen. Cujus, &c. It is of the singular number, Feminine Gender, and third Person, and agreeth therein with its antecedent arbore, because Relativum cum Antecedente, &c. It is of the Nominative case, and cometh before the verb est, because Quoties nullus Nominativus, &c.

Est is a verb Personal neuter Substantive, having a proper manner of declining, Sum, es, fui, &c., because, Et à suo sum fui. It is of the Indicative mood, Present tense, singular number, and third person, and agreeth with its Nominative case Quæ, because Verbum Personale, &c.

In is a Præposition serving to the Ablative case.

Medio is a Noun Adjective of three terminations like Bono; Sing. Nom. Medius, Media, Medium. At si tres variant voces, &c. It is of the Ablative case, Neuter Gender, and Singular number, and agreeth with its Substantive, Pomario, because Adjectivum cum Substantivo.

Pomario ut suprà, but here it is of the Ablative case, because in is a preposition serving to the Ablative case.

Ne is an Adverb of forbidding, and governeth a Subjunctive mood. Ne prohibendi, &c.

Vesceremur ut supra in vesci; but here it is of the Subjunctive mood, preterimperfect tense, plural number, and first person, like legeremus, and agreeth with its nominative case nos, which is not expressed, because Nominativus primæ vel secundæ personæ, &c.

Fructu, ut supra; but here it is of the Ablative case singular, governed of vesceremur, because Fungor, fruor, &c.

Ejus ut supra in eâ; but here it is of the Genitive case Singular, and Feminine Gender, governed of

fructu, because Quum duo Substantiva, &c. Here note that ejus is a Relative, and agreeth with its Antecedent Arboris, understood.

Néve consisteth of two words whereof, ne is an Adverb for forbidding, and ve is an inclinative conjunction.

Etiam is a Conjunction copulative.

Attingeremus is a verb Personal Active, like legeremus. It is compounded of Ad and tango, and maketh at for ad for better sound sake, and tingo for tango, because Hæc habeo, lateo, &c. It maketh the Preterperfect tense attigi and not attetigi because Sed syllabla semper, &c. and the Supines attactum, attactu, because Compositum ut simplex, &c. It is of the Subjunctive mood, Preterperfect tense, plural number, and first person, and agreeth with its Nominative case nos, which is understood, because Nominativus primæ vel secundæ personæ, &c.

Nisi is a conjunction exceptive, and serveth to a Subjunctive mood, Ni, nisi, si, siquidem, &c.

Vellemus is a verb Personal neuter irregular, volo, vis, volui, because lo fit ui, &c. Supinis caret, because Psallo, volo, noto, &c. It is of the Subjunctive mood, Preterimperfect tense, plural number, and first person, and agreeth with its Nominative case Nos, which is understood, because Nominativus primæ, &c.

Mori is a verb Personal Deponent of the third Conjugation, like legi. Morior, moreris vel morere, mortuus sum vel fui (mорий que mortuus) mori, moriens, mortuus, moriturus. It is of the Infinitive mood, having neither number, nor person, nor nominative case, and is governed of Vellemus, because Quibusdam tum verbis, &c.

Thus let every particular boy in a form, practise a while by himself upon a several piece of Latine, and it will shew you plainly what he is able to do, and

The value of some such searching test	make that the most negligent and heedlesse amongst them, shall know how to make perfect use of his whole Grammar, though (perhaps) for all you could do to him, he never heeded it before.
Arguments for using Lily's Grammar	What I have hitherto mentioned touching the well grounding of children, hath chiefly respect unto Lillies Grammar, which is yet constantly made use of in most Schools in England; and from which I think it not good for any Master to decline, either in a private or publique course of Teaching for these reasons following:
Convenience	1 Because no man can be assured, that either his Scholars will stick to him, or that he shall continue with them, till he have perfectly trained them up by another Grammar.
Uniformity	2 Because if children be made to change their Grammars, as often as they use to change their Masters (especially in a place where many Schooles are) they will be like those that runne from room to room in a Labyrinth, who know not whether they go backward or forward, nor which way to take towards the door; I mean, they may be long conversant in Grammar books, and never understand the Art itself.
Expediency	3 Because I have known many, and those men of excellent abilities for Grammar learning, who having endeavoured to proceed by an easier way, then Lillies is, have been quite decried by the generality of them that hold to the Common-Grammar, and have had much adoe to bear up the credit of their School, though their Scholars have been found to make very good Proficiency, and more then others.
Example of the great schools	4 Because, when a Master hath grounded a Scholar never so well, if he (in hopes of an exhibition or Scholarship, or other preferment to be had) be removed from him to one of our greater Schooles, he shall be made pro forma to get Lillies Grammar by heart, and to neglect what he hath formerly learned, as unnecessary and uselesse.



5 Because children in their tender age are generally like leaking vessels, and no sooner do they receive any instructions of Grammar, but they forget them so quickly, till by frequent repetitions, and examinations, they be riveted into them, and by assiduity of long practice brought to a habit, which cannot be bred in them under two or three yeares time, in which space they may be well habituated and perfected by Lillies Grammar as any other, according to the Platform of teaching it, which I have already shewed, and by means of those helps which I have published for the better explication of some parts of it.

Familiarity

Yet I do not deny, but a far easier way may be taken to teach children; First the grounds and Rudiments and afterwards the whole Systeme of Grammar, then that which is generally now in use according to Lillie, whom after I had observed many eminent Schoolmasters (who had published Grammars of their own) to condemn of many Tautologies, defects, and errors; and withall, to endeavour to retain the substance of his Grammar, I essayed my self to see what might be done in that kinde, with an especiall eye upon the slender capacities of children with whom I had to do, And after triall made, that such instruments would forward my work, I was told to publish first, An easie entrance to the Latine tongue and then The Latine Grammar fitted for the use of Schooles, which, now I have for sundry yeares taught, together with Lillies Grammar, I shall now briefly declare—

Hoole's  
handbooks  
to Lily

1 As children are going over the Accidents, and that part of the Grammar which concerneth the Genders of nuons and the Preterperfect tense, and Supines of Verbs, I make them one day to peruse that part of the Grounds of Grammar, which concerneth the eight parts of Speech severally handled, and another day to read that which concerneth their construction, and every Saturday morning to run over

their examination, which being but a task of about half an hour, doth exceedingly help their understanding and memory in getting their every dayes parts, and keeping them in minde; especially if they be made sometimes to look upon their Synopsis's and thereby to take notice how handsomely and orderly the Rules hang together.

Hoole's  
Grammar is  
in English

Value of  
good  
grammar  
method

2 Likewise, as children proceed in Lilies Grammar (which commonly is but very slowly, because it being all in Latine is hard to be understood, and being somewhat long in learning, boyes are apt to forget one end of it, before they can come to another) I cause them to make use of the Latine Grammar, which I fitted to the use of Schooles together with it This I usually divide into twelve or sixteen parts, (letting the Appendix alone till they understand all the rest) in reading of which I cause them to spend half an hour for the most part every day, and by comparing what they read with that in Lilies Grammar, I make them to observe how what they learn in Lily, ought rightly to be placed, according to the true method of Grammar Art, which they see analysed in the Synopsis. They may first read it over in English only, and then in Latine and English together; and afterwards only in Latine. And because frequent examination is a main expedient to fasten what is taught, I cause them every Saturday morning to make use of *Examinatio Latinæ Grammaticæ*, (which is now lately printed) and let one boy ask the questions out of the Book, and the rest answer him orderly out of the Grammars in their hands. And this I finde, that a natural and clear method of teaching Grammar, is the best means that can be devised to open the understanding for the receiving, or to strengthening the memory for the retaining of any instructions that can be given concerning it. And I judge that method to be the most natural and easie,

which doth at once lay open the subject that it treasureth of, and enlighten a mean capacity to apprehend it on a suddain; and which hath withall a power in it self, that whether the discourse upon the matter be more contracted or enlarged, it can bring all that can be said of it under a few certain and general Heads, by way of Common-place; which being surely kept in minde, all other documents depending on them, as particulars, will easily be remembered.

Thus have I freely imparted my thoughts touching the most familiar way that I have hitherto known (either by my Masters, or my own practice, or any thing that I have observed by reading, or converse with experienced School-masters ) of teaching the Common Grammar, and making use of these ordinary School-books in every form, which are taught in most Schooles in England. And because it belongs chiefly to the Usher in most of our Grammar-Schools, to teach children to understand and make use of their Grammar, and by degrees to furnish them with proper words and good phrases, that they may be able of themselves to write or speak true Latine, or translate either way pretty elegantly, before they come under the Master; I call this part of my discovery The Ushers duty, wherein he may plainly see how he ought to respect the end, the means, and the manner, how to use every help or means for the better dispatch of that which he is continually employed about; viz. the well grounding of Children in Grammar learning; which may be done in three years, with the ordinary sort of boyes, even those of the meanest capacity, if Discretion in every particular be used, which is beyond any directions that can be given. So that under the Usher I admit of three forms: The first of Enterers, The second of Practitioners, The third of Proficients in the knowledge of Grammar. Three lower  
"grammar"

Adult  
private  
pupils

Having done therefore with grounding children whose inanimadvertency is the Teachers daily trouble, (and not to mention their other infirmities) requireth that they be held long in one and the same work and be made ever and anone to repeat again what they formelry learned, I shall next adde somewhat concerning teaching men at spare hours in private,\* with whom (by reason of their stronger capacities, and more use of reason) a far speedier course may be taken, and greater Proficiency may be made in half a year, then can be expected from children in three years space. And what I shall here deliver is confirmed by that experiment which I have made with many young Gentlemen, for these eleven or twelve years together last past, in London; who being very sensible of their own want of the Latine tongue and desirous (if possibly) to attain it, have thought no cost nor pains too little [great?] to be employed for gaining of it, and yet in few months, they have either been so grounded, as to be able to help themselves in a plain Authour, in case they knew nothing before; or so perfected as to grapple with the most difficult and exactest Authours, in case they had formerly but a smattering of the Language; and this they have obtained at leisure time, and at far lesse expense, then they now prize the jewel at, which they have.

In teaching of a man then, I require none of those helps, which I have provided for childrens uses, (though perhaps he may find benefit to himself by perusing them in private) only I desire him at the first to get an easie entrance to the Latine tongue, and by it I shew him as briefly, orderly and plainly as I can,

1 How he ought to distinguish words, so as to know what part of Speech any word is.

---

\* Cf. Coote's *English Schoolmaster*.

2 To tell what belongeth to every several Part of Speech.

3 To get the Examples of the Declensions and Conjugations very exactly, so as to know what any Noun or Verb signifieth, according to its Termination; and to store him with words, I advise him to peruse a Chapter in the Vocabulary (at least) once every day, and to observe the Latine names of things as are in common use, and better known to him.

4 Then I acquaint him with the most general Rules of Concordance and Construction, and help him to understand them by sundry short examples appliable thereunto.

5 Last of all, I cause him to take some of the Collectanea, and help him to construe, parse, imitate, and alter them, untill he be able to adventure upon some easy Authour.

After he be thus made well acquainted with the Grounds of Grammar, I bid him to procure the Latine Grammar fitted for his use, as well as for Schooles; and together with it a Latine Testament, or Bible, and then I cause him to read over his Grammar (by as much at once as he can well peruse in halfe an houre) and be sure that he thorowly understand it; and after every one of the foure Parts of Grammar, I give him a Praxis of it; by exercising whereof, he may easily know how to use his Rules, and where to find them.

When by this meanes he can tell what to do with his Grammar, I turn him to the Latine Testament, (beginning with the first Chapter of Saint Johns Gospel, because it is most easy) and there I make him (by giving him some few directions, which he hath, together with his Grounds of Grammar) to learn to construe of himselfe six, eight, or ten verses, with the help of his English Bible; and to parse them exactly according to his Grammar, and by going over

three or four Chapters, he will be able to proceed understandingly in his Latine Bible without help.

Which when he can do,\* I advise him to get Corderius English and Latine, where he is chiefly to take notice of the phrases, how they differ in both languages, and to imitate here and there a Colloquie, to try what good Latine he can write or speak of himself. And now I commend to his own private reading, *Dialogi Gallico Anglo-Latini*, by Dugres, *Dictionarium octo lingue*, or the Schoolmaster, Printed formerly by Michael Sparks, and *Janua Linguarum*, or rather *Janua Latinæ linguæ*, and the like by perusal of which, together with Corderius, he may be furnished with copy† of words and phrases, for common discourse in Latine. Afterwards I help him in reading *Æsop's Fables*, to construe and parse, and imitate a Period, or more in any of them, thereby to acquaint himself with the artificial manner of placing words. And when I see he dare adventure upon the Latine alone, I make him read Terence over and over, and to observe all the difficulties of Grammar that he meets in him, and after he is once master of his stile, he will be pretty well able for any Latine Book of which I allow him to take his choice.

Whether he will read Tully, Pliny, Seneca, or Lipsius for Epistles, Justin, Salust, Lucius Florus, or Cæsar for History, Virgil, Ovid, Lucan or Horace for Poetry.

And when I see he can read them understandingly, I judge him able to peruse any Latine Authour of himself, by the help of Coopers Dictionary, and good Commentations, or Scholiasts.

---

\* Another Latinism.

† Bacon uses "copie" in the same sense—Latin *copia*.

These authors which I have mentioned, are most of them in English; as also Livie, Plinies natural History, Tacitus, and other excellent Books, which he may peruse together with the Latine, and by comparing both Languages together, he may become very expert in both. Yet I would advise him to translate some little Books of himself; First out of Latine into English, and then out of English into Latine, which will at once furnish him with all points of Grammar, and the right use and ordering of words, and in a short time bring him to the like eloquence.

Use of  
translations

Mr. Ascham commendeth Tully de senectute, and his Epistles, Ad Quintum Fratrem, et ad Lentulum, for this purpose.

If he would exercise himself in Oratory or Poetry, I suppose his best way is to imitate the most excellent pieces of either, that he finds in the best and purest Authors (especially Tully and Virgil) till he can do well of himself. Horace and Buchanan's Psalms will sufficiently store him with variety of Verses.

And now if one should ask me before I conclude this Book, and begin with the next, whether it be not possible for men or children to learn Latine, as well as English, without Grammar Rules.

Necessity  
for  
grammar

I answer. First, that it is hardly possible, because the Latine tongue is not so familiarly spoken, as English; which is gotten only by hearing and imitation.

for practical  
purposes

2 That it is not the better way, partly because they that are well acquainted with Grammar, know when they or others speak well, and when they speak ill; whereas they that are ignorant of the Rules, take any

for under-  
standing

1 Latine for good, be it ever so barbarous or full of solæcismes, and partly, because they that are skilful in Grammar, are able to do something in reading Authours, or translating, or writing Epistles, or the like by themselves, whereas they that learne Latine without any Rule, are able to do nothing surely if their Teacher be away. Besides if the Latine be once well gotten by Rule, it is not so apt to be forgotten; as if it be learned only by rote, because the learner is at any time able to recover what he hath lost by the help of his own intellect, having the habit of Grammar in his mind. Yet (I conceive) it is the readiest way to the gaining of this Language; to joyn assiduity of speaking and reading, and writing, and especially double translating to the Rules; for as the one affordeth us words and phrase, and the other directs us how to order them for a right speech; so the exercise of both will at last beget such a Habit in us, that we may increase our ability to speak and understand pure Latine, though (perhaps) the Rules of Grammar be forgotten by us.

Having here done with the Ushers Duty, I shall (God willing) go on to discover the Masters Method in every particular, according to what I have either practised my self, or observe from others of my profession. And I hope this my slender discovery will



excite some of greater practise and experience, to commit also to publick their own observations; by whom if I may be convinced, that I have any where gone in an erroneous way, I shall willingly retract my course, and endeavour to sterve by any mans Chart, that I find more easie and sure to direct me.\* In the mean time, I commit my little vessel to the waters all alone, and desire God, that whatever dangers attend it, that it may safely arrive to the port which I chiefly aim at: viz, the honour and service of his divine Majesty, and the benefitting of both Church and Common wealth, in the good education of Children.

Modesty  
and  
aspiration

---

\* Significant of Hoole's general attitude.



# THE MASTER'S METHOD

OR THE  
EXERCISING OF SCHOLARS IN GRAMMARS,  
AUTHOURS, AND EXERCISES: GREEK  
LATINE AND HEBREW

By C. H.

---

LONDON

*Printed by J. T., for Andrew Crook at the Green Dragon  
in Paul's Church Yard, 1659.*

( 169 )



## CHAP. I.

HOW TO MAKE THE SCHOLARS OF THE  
FOURTH FORM VERY PERFECT IN THE  
ART OF GRAMMAR, AND ELEMENTS OF  
RHETORICK; AND HOW TO ENTER THEM  
UPON GREEK IN AN EASY WAY. HOW TO  
PRACTISE THEM (AS THEY READ TERENCE,  
AND OVID DE TRISTIBUS, AND HIS META-  
MORPHOSIS, AND JANUA LATINAE LINGUAE,  
AND STURMIUS,\* AND TEXTOR'S EPISTLES)  
IN GETTING COPY OF WORDS, AND LEARN-  
ING THEIR DERIVATIONS AND DIFFER-  
ENCES, AND IN VARYING PHRASES. HOW  
TO SHEW THEM THE RIGHT WAY TO DOUBLE  
TRANSLATING, AND WRITING A MOST PURE  
LATINE STYLE.† HOW TO ACQUAINT THEM  
WITH ALL SORTS OF ENGLISH AND LATINE  
VERSES AND TO ENABLE THEM TO WRITE  
FAMILIAR AND ELEGANT EPISTLES IN EN-  
GLISH OR LATINE UPON ALL OCCASIONS.

The Usher having throughly performed

\*It is interesting to notice the name of Sturm, whose influence has been so enduring in modern secondary school education.

†The method of double translation was, of course, Ascham's. Hoole's Latin method is, therefore, bor-

his duty, so as to lay a sure foundation by teaching Grammar, and lower Authours, and using other helps formentioned, to acquaint his Scholars with the words, and order of the Latine tongue, as well for speaking, as writing it; the Master may more cheerfully proceed to build further, and in so doing, he should be as carefull to keep what is well gotten, as diligent to adde thereunto. I would advise therefore, that the Scholars of his fourth form may,

1 Every morning read six or ten verses (as formerly) out of the Latine Testament into English, that thus they may become well acquainted with the matter, and words of that most holy Book; and after they are acquainted with the Greek Testament, they may proceed with it in the same manner.

2 Every Thursday morning repeat a part out of the Latine Grammar, according as it is last divided, that by that means they may constantly say it over once ever quarter. And because their wits are now ripe for understanding Grammar notions, when ever they meet with them, I would have them every one to provide a Paper book of two quires of Quarto, in the beginning whereof, they should write the Heads of Grammar by way of common place, as they see it in my Latine Grammar, and having noted the pages, they should again write over the same Heads. (leaving a larger or lesse distance betwixt them, as they

Manuscript  
common-  
place  
books for  
grammar

---

rowed from at least three of the most famous contributors to theory of language teaching, Sturm, Ascham and Comenius. Brinsley, too, is a notable worker in this field, if not quite of the same fame as these, and to him Hoole makes frequent reference.

conceive they may finde more or lesse matter to fill them withall) in the leaves of their Book, and insert all niceties of Grammar that they finde, either in their daily lessons, or in perusing other Books at spare houres, especially such as either methodically or critically treat of Grammar; amongst which I commend Mr. Brinsley's Posing of the Accidents. The Animadversions upon Lilies Grammar; Stockwood's disputations, Mr. Pooles English Accidents, Hermes Anglo-Latinus, Phalerii Supplementa ad Grammaticam, Mr. Birds, Mr. Shirleyes, Mr. Burleyes, Mr. Hawkins, Mr. Gregories, Mr. Haynes, Mr. Danes, Mr. Farnabies, and other late printed new Grammars, (which they may read in private one after another) will afford them several observations. As for Authores Grammaticæ Antiqui, which are commonly printed together; Dispauteus, Linacer, Melansthon, — Valerius, Alvarez, Rhemus, Sulpitius, Vussios, and the like, either ancient or modern, they may take the opportunity to read them, after they come to higher Forms, and pick out of them such pretty notes, as they have not formerly met with withall, and write them in their Common-place-book. And because it may seem a needlesse labour for every Scholar to be thus employed, and it is (almost) impossible for one alone to procure so many Grammars, it were to be wished that in every Schoole of note, there might be a Library, wherein all the best Grammars that can be gotten, might be kept, and lent to those boyes, that are more industriously addicted to Grammar Art, and which intend to be Scholars, that they may read them over, and refer what they like in them to its proper Head. And to encourage them in so doing, the Master may do well at the first to direct them, and afterwards at leisure times to cast an eye upon their Books, and see what they have collected of themselves. But be sure they keep their Paper-book

Using  
several  
grammars  
for  
reference

Library  
for the  
purpose

fair, and that they write constantly in it, with a legible and even hand.

The same  
with  
figures of  
speech

3 Thus they may have liberty to learn Rhetorick on Mondayes, Tuesdayes, and Wednesdayes, for morning Parts, and to enter them in that art of fine speaking, they may make use of *Elementa Rhetorices*, lately printed by Mr. Dugard, and out of it learn the Tropes and Figures, according to the definitions given by Talæus, and afterwards more illustrated by Mr. Butler. Out of either of which books, they may be helped with store of examples, to explain the Definitions, so as they may know any Trope or Figure that they meet with in their own Authours. When they have thoroughly learnt that little book, they may make a Synopsis of it, whereby to see its order, and how every thing hands together, and then write the Commonplace heads in a Paper-book (as I have mentioned before concerning Grammar) unto which they may referre whatever they like in the late English Rhetorick, Mr. Farnabies *Index Rhetoricus*, Susenbrotus, Mr. Hornes *Compendium Rhetorices*, or the like, till they be better able to peruse other Authours, that more fully treat of the Art; as Vossius's *Partitiones Oratoriæ*, Orator *extemporaneus*, Tesmari *exercitationes Rhetoricæ*, Nic. Caussin, Paiot de eloquentiâ and many others; with which a School-Library should be very well furnished for the Scholars to make use of, according as they increase in ability of learning.

These *Elementa Rhetorices* in their first going over, should be explained by the Master, and con-strued by the Scholars, and every example compared with its Definition. And the Scholars should now be diligent of themselves to observe every Trope and Figure, that occure in their present Authours,



and when they say,\* to render it with its full definition, and if any be more eminent and worthy observation than others, to write it down in their Common-place-book, and by this means they will come to the perfect understanding of them in a quarter of a years time, and with more ease commit it all to memory by constant parts, saying a whole Chapter together at once; which afterwards they may keep by constant Repetitions, as they do their Grammar.

4 When they have passed their Rhetorick, you may let them bestow those hours, which they spent about it, in getting the Greek Grammar for morning Greek parts. And because in learning this Language, as well as the Latine, we are to proceed by one Rule, which is most common and certain; I preferre Camdens Greek Grammar before any I have yet seen (though perhaps it be not so facile, or so compleat as some latelier printed, especially those that are set out by my worthy friends, Mr. Busbie of Westminster, and Mr. Dugard of Merchant Taylors Schoole) in the first going over of which I would have them to repeat onely the Greek letters, and their divisions, the Accents, and eight Parts of Speech, the Articles, Declensions, and Conjugations, and Prepositions by several parts, as they are best able to get them, and to write down so much as they say at once in a fair Paper-book,† very exactly observing and marking every Accent, and note of distinction, and this will quickly enable them to write or read Greek very truly, especially if they minde the abbreviated characters, which are now lately printed at the end of most of these Grammars. This work will take up about a quarter of a years time.

---

\* "Say," evidently in the sense of "to say a lesson," recite.

† Hoole believes strongly in the use of note-books and in writing what is being learned.

Greek  
Testament

In the next half year, they may get over the whole Grammar in that order, as it is printed. And in the interim thereof they may make use of the Greek Testament every morning after prayers, in like manner as they formerly used their Latine one. They may begin with the Gospel of St. John, which at the first you may help them to construe and parse verbatim, but after a while when they have gathered strength to do somewhat of themselves, you may let them make use of Pasors Lexicon, which they will better do, by help of the Themes, which I caused to be printed in the Margent of the Greek Testament, which will lead them to Pasor, to see the Analysis of any word in the Testament. Mr. Dugard hath lately compleated his Lexicon Græci Testamenti Alphabeticum, una cum explicatione Grammaticâ vocum singularum in usum Tironum; nec non concordantia singulis vocibus apposita, in usum Theologiæ candidatorum; which were it once committed to the presse, as it now lyeth ready in his hand, would be most excellent help to young Scholars, to proceed in the Greek Testament of themselves, in an understanding and Grammatical way. And I hope it will not be long ere he publish it for common use. When they have gone over the Declensions and Conjugations, and are able to write Greek in a very fair and legible character, let them write out the Paradigmes of every Declension and Conjugation and divide the movable part of the words, from the Terminations, as you may see it done in Mr. Dugards Rudimenta Grammaticæ Græcæ.

After they are thus acquainted with every particular example, they may write out all the Declensions one by another, and the three voyces of the Verbs throughout all moods and tenses in all Conjugations, that so they may more readily compare them one by another and see what Tenses are alike, or which are

wanting in every voyce. If these things were drawn into Tables, to be hanged up in the Schoole, they would help the weaker boyes.

And to supply them with store of Nouns and Verbs, you may let them repeat as many nouns as they can well at once out of Mr. Gregories Nomenclatura; and afterwards as many Sentences as they can well say at once, out of Seidelius, or the latter end of Clavis Græcæ linguæ, by the repeating, construing and parsing, whereof they will learn all the Primitive words of the Greek Tongue, and be able to decline them, and thus they will be very well fitted to fall upon any approved Greek Authour, when they come into the next Form. But if you would have them learne to speak Greek, let them make use of Posselius's Dialogues, or Mr. Shirleyes Introductorium, in English, Latine and Greek. I commonly appointed Tuesdayes and Thursdayes afternoons for this employment, before or after the Scholars had performed their other Tasks.

A "vocab-  
ulary"  
method

5 Terence,\* of all the School-Authours that we read, doth deservedly challenge the first place, not onely because Tully himself hath seemed to derive his eloquence from him, and many noble Romans are reported to have assisted him in making his Comedies; but also because that Book is the very quintessence of familiar Latine, and very apt to expresse the most of our Anglisicmes withall. The matter of it is full of morality, and the several Actors therein, most lively seem to personate the behaviour and properties of sundry of the like sort of people, even in this age of ours. I would have the Scholars, therefore of this form to read him so thorowly, as to make him wholly their own. To help them in so do-

Terence

---

\* Author of the famous words: "Homo sum; et nihil humani a me alienum puto."

ing, I have rendered a good part of it into English, answerable to the Latine line by line, in the adverse page, and I intend (God willing) ere long to compleat the whole, according to what I have formerly undertaken, and promised.

This Authour I would have the Scholars to read constantly every Monday, Tuesday, Wednesday, and Thursday, for forenoon lessons, taking about half a page at once, till they begin to relish him, and then they will easily take more, and delight to be exercised in him in this manner.

1 Let them write out every Lesson very fair and exactly, as they see it printed before them both in English and Latine. And this will be a means to perfect them in Orthography, and to imprint what they learn in that Authour in their mindes. They should have a Quarto Paper-book for this purpose, wherein nothing else should be written.

2 Let them translate about four or six lines Grammatically in a loose paper that by this means they may better take notice of the way of construing.

Hoole's  
translation  
method

3 Let them construe the whole Lesson, both Grammatically, and according to the phrase, and this will acquaint them with the proprieties of both Tongues.

4 Let them parse it according to the Grammatical order, examining every word to the utmost of what Grammar teacheth concerning it, and this will make them thorowly to understand Lillie, and sometimes to consult other Grammars, where he comes short in a Rule.

leading  
up to  
composition

5 Let them cull out the most significant words, and phrases, and write them in a Pocket-book, with figures referring where to finde them in their Authour; and let them ever and anon be conning these by heart, because these (of all others) will stand them in most stead for speaking Latine, or writing Coloquies and Epistles.

In reading of this book it is not amisse for the Master to minde his Scholars of the true decorum of both things and words, and how fitting they are for such persons to do or speak, as are there represented, and upon such occasions as they did, and spake them.\* As in Andria, they may observe not onely in generall, how young men are to be enticed, old men to chide, servants to deceive, &c., but more particularly they may see how some men are more apt to be carried away by passion then others are, and how different their natures are sometimes, though their age and breeding may be the same. Thus they shall finde Simo and Chremes, two old citizens, the one pettish and apt to overshoot himself in many things, the other more calme and circumspect, and therefore better able to pacify and advise others. Likewise they shall meet with two young Gentlemen, Pamphilus and Charinus, the one whereof being very towardly and hopeful, was drawn away by ill company, and thereby brought into much trouble of mind, betwixt a fear to offend his Father, and a care to make amends for his fault committed; but the other being rash and childishly disposed, is set upon what he desireth with such eagernessee, that he will have it, though it be impossible for him to obtain it, and he be utterly ignorant of using any meanes to come by it. But above all, they will laugh at the knave Davus, to read how he presuming upon his own cunning wit, displeaseth Simo and ensnareth Pamphilus, and at last brings himself within the compasse of the lash. And in this and other comedies, they may observe many remarkable things, sayings and actions, which will hint much to abundant matter of invention for future exercises. As

The true spirit of style or composition

\* The next few sentences show the spirit of the humanist, and that Hoole was alive to the need for thought and matter before written words.

when they hear Davus cry, Hem Astutias! Fie upon craft! they may take occasion to enlarge upon the matter as to say: One may quickly, perceive by Davus in Terence, what a mischievous wit will come to, that doth alwayes busie it self to circumvent and entrap others; for this fellow, after he had cozened his old Master, and unhappily taught his Master's son to tell his father a lie, and intangle himself in a double marriage, and saw his knavery could not help him to escape his own danger, was ready at last to hang himself; and though he came off pretty well with his young Master, by condemning himself, and asking forgiveness, and promising to amend the matter he had utterly spoyled; yet in the height of his jollity, the old man catcheth him at unawares, and without hearing him to speak a word for himself, calleth for Dromo, and makes him hoise him up, and carry him away to the house of correction, and there to tye him neck and heels together, and whip him smartly for the roguery he had done. Such Dictates as these, the Master may give his Scholars sometimes to turn into pure Latine, till they be able to make the like of themselves. And this is indeed to make a true use of this excellent Authour, according to what Erasmus directs in his golden little book, de Ratione instituendi Discipulos, which is worth ones perusal, that is exercised in teaching youth.

When you meet with an Act or Scene that is full of affection, and action, you may cause some of your Scholars, after they have learned it to act it, first in private amongst themselves, and afterwards in the open Schoole before their fellowes; and therein you must have a main care of their pronunciation, and acting every gesture to the very life.\* This acting of a piece of a Comedy, or a Colloquy sometimes,

\* Mulcaster's boys had acted in Leicester's pageant at Kenilworth in honor of Queen Elizabeth.

will be an excellent means to prepare them to pronounce orations with a Grace, and I have found it an especiall remedy to expell the sub rustick bashfulnessse, and unresistable timorousnesse, which some children are naturally possessed withall and which is apt in riper yeares to drown many good parts in men of singular endowments.

6 Their afternoon parts, on Mondays and Wednesdays, may be in *Janua Latinæ linguæ*, which book should be often read over, because it will at once furnish them with the knowledge of words and things, into the reasons of which, they will now be more industriously inquisitive, then formerly; because their present years do teach them to be more discursive in their understanding, as growing more towards men. And therefore in this book they should not onely first minde the signification, and Grammatical construction of words, but secondly endeavour to gain a Copy of good and proper words for expression of one and the same thing, as that they may not only tell you that *domus* but also *ædes* is Latine for a house, and that *decus*, and *pulchritudo* are Latine for beauty as well as forma; and in finding such Synonyma's as these, they may be helped as well by Dictionaries, as by frequent reading. Thirdly, They may with every part bring a piece of the Index translated into English. Fourthly, Because they must now begin to use their judgement in the right choyce of words, (when they find many heaped together) it were not amisse to let them enquire the Original out of Rider's Latine Dictionary, or Beckman de *Originibus Latinæ linguæ*; and to consider the differences that are betwixt words of the same signification; which they may learn out of Ausonius Popma, Laurentius Valla, Cornelius Fronto, Varro de *lingua Latinâ*, and the like books fit to be kept in the School Library.

7 On Tuesdaies and Thursdaies in the afternoons, I would have the Form employed in some of Tullies Epistles, (either those collected formerly by Sturmius, or those of late made use of in Westminster Schoole) but Sturmius's I rather prefer as more easie to begin withall, the others may be used afterwards, together with Textors Epistles. And

To acquire  
Ciceronian  
style

1 I would have them be exercised in double translating these Epistles, so as to render many of them into good English, and after a while to turn the same again into Latine, and to try how near they can come to their Authour in the right choice, and orderly placing of words in every distinct period.\* And because the Authours style and expression will in many particulars seem hard to those that have not formerly read some of his Epistles, I have thought good at first to give my Scholars a taste of an Epistolary style, by translating a Century of selected Epistles, out of Tully and other choice Authours, making the English answer to the Latine, Period by Period. And these I cause them to write over, and in so doing, to take notice of the placing of every word, and its manner of signification. By this means they both better themselves in Orthography, and easily become so acquainted with Tullies expressions, that they can adventure to construe any of his Epistles of themselves, and turn them into English, as they see I have done the like before them.

2 Then do I cause them (as I said) to make double translations of themselves; one while writing down both the English and Latine together, as they con-

---

\* Cicero was Sturm's great model, and justly for the charm of his style. The fault lay in the thinness of his matter, and in the almost exclusive attention to style. Even Erasmus, long before Sturm, had said that he did not recognize the duty of trying to be more Ciceronian than Cicero himself.



strue it, (which some call Metaphrasis, an example or two whereof you may see in Merchant Taylors School Probation) and another while, and most frequently, writing English out of the Latine by it self, which within ten dayes after, they try how to turn into the like good Latine again.

And this is the way Mr. Brinsley so much commendeth, and Mr. Ascham was moved to think to be onely, or chiefly the fittest, for the speedy and perfect attaining of the Tongue.

3 After they are grown pretty quick in translating both wayes, you may write them down a little English Epistle of like matter and words to that in their book, directed to some of their own acquaintance, which they may turn into Latine, Period after Period, by themselves.

To begin therefore with the first Epistle in Sturmius, which may be writ down translated thus:

M. T. C. Terentiæ, Salutem plurimam dicit.

Mark Tully Cicero, sendeth hearty commendations to (his wife) Terentia.

Si vales, bene est, ego valeo.

If you be in good health, it is well, I am in good health.

Nos quotidie tabellarios vestros expectamus, qui si venerint, fortasse erimus certiores, quid nobis faciendum sit, faciemusque te statim certiores.

We everyday expect your Letter-posts who if they come, we shall be perhaps more certain, what we are to do, and we will certifie you forthwith.

Valetudinem tuam cura diligenter, vale.

Look diligently to your health, farewell.

Calendis Septembris.

The first day of September.

And you may shew them how to imitate it, (observing our English manner of writing letters) thus;

To his very loving Friend Mr. Stephano Primato at the Seven Stars near Newgate London.

These

A Latin  
epistle

Amantissimo suo amico Domino Stephano Primato ad insigne Septentrionum Juxta novam Portam Londoninensem, hasce dabis.

Most sweet Stephen—

If you be all in good health at London, it is very well: we are all very well at Barnet; The Lord be praised.

Stephane mellitissime—

Si vos omnes Londini valetis, optime est: nos quidem omnes Barnetæ valemus; Laudetur Dominus Deus.

I have every day expected a Letter from you, for this whole week together, which if it come, is like to be very welcome to me, I pray you therefore write to me, and let me know what to do, and I will write back again to you forthwith.

Ego quotidie literas tuas, per hanc totam hebdomadem expectavi; quæ si venerint gratissimæ mihi futuræ sunt; oro igitur ut ad me scribas, et certiozem me facias, quid agis, and ego statim ad te rescribam.

Give your mind diligently to learning: Farewell heartily.

Studio literarum diligenter incumbe. Vale feliciter.

Your most loving friend,  
Robert Burrows.

Barnetæ,  
Octob 4,  
1659.

Amantissimus tuus amicus,  
Robertus Burrowes.

They may imitate the same Epistle again in framing an answer to the particulars of the foregoing letter after this manner; observing the form of composition, rather than the words.

To his very much respected friend Mr. Robert Burrows neere the Mitre at Barnet these deliver. The reply

Observantissimo suo amico Roberto Burrows haud ita procul a Mitrâ Barnetæ, hasce dabis.

Deare Robert—

I am very glad, I am certified by your Letter, that you and all our friends are in good health. Lo, I have now at last sent you my letter, which I am sorry, that I have made you so long to look for, before it came to your hand. And forasmuch as you desire to know what I do, I thought good to certify you, that I am wholly busied at my books, insomuch that I could willingly finde in my heart to die at my studies; so true is that which we sometimes learned in our Accidents. To know much is the most pleasant and sweetest life of all. You need not therefore persuade me further to give my mind to learning, which (truly to speak plainly) I had much rather have than all, even the most precious jewels in the world, Farewell, and write as often as you can to

Your very loving friend,  
Stephen Primate.

Charissime Roberte—

Quod ex tuis literis certior fiam, te, et omnes nostros bene valere, magnopere gaudeo. Ecce, nostras Jam tandem ad te misi. Quas, quoniam in causâ fui, ut diutius expectes, priusquam ad vos venerint, vehementer doleo. Cùm autem quid ego agam, scire cupias; certiore te facere velim, me totum in libris esse occupatum; usque adeo, ut vel emori studiis mihi dulce erit; Ita verum est, quod e Rudimentis Grammatices olim ebribimus: Multum scire est vitâ

jucundissima. Non igitur opus est, ut ulterius mihi suadeas, studio literarum et doctrinæ incumbere, quæ quidem (ut planè loquar) omnibus gemmis, vel pretiosissimis cupidissime malim. Vale, et literas quam sæpissime mitte ad

Amantissimum tui,

[Robertum Burrowes]

Stephanum Primate. (?)

Thus you may help them to take so much as is needfull and fit for their purpose out of any Epistle, and to alter and apply it fitly to their several occasions of writing to their several friends; and where Tully's expressions will not serve them, let them borrow words and phrases out of the books that they have learnt, (but especially out of Terence) and take care to place them so, that they may continually seem to imitate Tullie's form of writing Epistles, though they be not altogether tyed to his very words. And this I give as a Caution both in speaking and writing Latine, that they never utter or write any words, or phrases, which they are not sure they have read or heard used in the same sense, that they there intend them.

It were necessary for them, as they proceed in reading Epistles, to pick out all such familiar expressions as are incident to be used in writing letters, and to note them in a paper book kept for the purpose, digested into certain places, that they may help themselves with them as they have occasion. You may see a Precedent hereof in Fabritius's *Elegantiae Pueriles*. And because the same phrase, is not often to be repeated in the same words, they should now strive to get more liberty of expressing their mindes by learning to vary one and the same phrase both in English and Latine, sometimes *ex tempore*, before the Master, and sometimes amongst themselves by writing them down, and then appealing to the Master

to judge, who hath done the best. To enter them upon this work, you may first begin with Mr. Clarks Dux oratorius, and then make use of that excellent book of Erasmus de copiâ verborum, which was purposely by him intended, and contrived for the benefit of Pauls Schoole, and I am sorry to see it so little made use of in most of our Grammar-Schools in England.

To encourage them to begin to write of themselves, A class and to help their inventions somewhat for inditing method Epistles, you may take this course at once with a whole form together, which I have experienced to be very easie, and generally pleasing to young Scholars.

1 Ask one of your boyes, to whom, and for what, he is minded to write a letter; and, according as he shall return you an answer, give him some general instructions how to do it.

2 Then bid him and all his fellows let you see which of them can best indite an English letter upon that occasion, and in how short a time.

3 Let them every one bring his own letter fairly written, that you may shew them how to amend the imperfections you finde in it.

4 Take his that hath done the best, and let every one give you an expression of his own gathering, for every word and phrase that is in it, and let it be different (if it may be) from that which another hath given already before him.

5 As they give in their expressions, do you, or an able Scholar for you, write them all down in a paper, making a note that directeth to the place to which they belong.

6 Then deliver them the paper, and let every one take such words or phrace, as is most agreeable to the composition of an Epistolary style (so that he take not the same that another useth) and bring the letter writ fair, and turned out of English into Latine.

And thus you shall finde the same Epistle varied so many several wayes, that every boy will seem to have an Epistle of his own, and quite differing in words from all those of his fellowes, though the matter be one and the same.

To help the young beginners to avoid Barbarismes, and Anglicismes, (to which they will be very subject if not timely prevented) you may make use of a little Dictionary English and Latine in Octavo, which resolves the difficulties of Translating either way, and Mr. Walkers useful Book of Particles, which is lately printed; as also Mr. Willis Anglicismes Latinized, and Mr. Clerks Phraseologia Puerilis; not to mention Turselinus, or Doctor Hawkins particulæ Latinæ orationis, which may afterwards be made use of, when Scholars grow towards more perfection in the Latine Tongue, and can read them without your help. But for their further assistance in this most profitable and commendable kinde of exercise, I commend unto you Mr. Clerks Epistolographia, and Erasmus de conscribendis Epistolis; to which you may adde Buchleri Thesaurus conscribendarum Epistolarum, Verepæus de conscribendis Epistolis, and others, fitting to be reserved in the School Library, for your Scholars to peruse, and collect notes out of at their leasure hours. He that will be excellent in any art, must not onely content himself with the best Precedents,\* which in many particulars may (perhaps) exceed all others; but also now and then take notice what others have attempted in that kinde, and sometimes he shall finde the meanest to afford him matter of good use. And therefore I would advise that the Scholars in the upper Forms

\* The spelling in the original is "presidents"; whenever the spelling can be retained it has been, but such peculiar substitutions as this have been corrected. Inconsistencies are frequent, as the reader has observed.

may often employ themselves in perusal of all Tullies Epistles, and sometimes in those of Pliny, Seneca, Erasmus, Lipsius, Manutius, Ascham, Politianus, and whatever they find in the Schoole Library, (which should indeed be very well furnished with Epistolary books) that out of them they may learn to expresse their mindes to the full, upon any subject or occasion, to whomsoever they write, and to use a style befitting both the matter, and persons, be they ever so lofty or mean.

After this Form is once well entered to write Epistles of themselves, they may make two Epistles every week, (one in answer to the other) to be shewed fair on Saturdaies, so they do not exceed a quarter of a sheet on one side, because great heed should be taken in the composing of them.

And let this Rule be observed in performing these and all manner of exercises; that they never go about a new one, till they have finished that they began. It were better for Scholars sometimes to do one and the same exercise twice or thrice over again, that in it they may see and correct their own errours, and strive to out-doe themselves; then by slipping from one work to another, and leaving that in their hands incompleat, to get an ill habit of posting over businesse to little or no purpose. Non quàm multum sed quàm bene, should be remembered in Scholars exercises.

8 Their afternoon Lessons on Mondayes and Wednesdayes, for the first half year (at least) may be in Ovids little book de tristibus, wherein they may proceed by six or eight verses at a Lesson which they should first repeat memoriter as perfectly as they can possibly, because the very repetition of the verses, and much more the having of them by heart, will imprint a lively pattern of Hexameters and Pen-

tameters in their minds, and furnish them with many good Authorities.

2 Let them construe verbatim, and if their Lesson be harder then ordinary, let them write it down construed.

3 Let them parse every word most accurately, according to the Grammatical order.

4 Let them tell you what Tropes and figures they find in it, and give you their Definitions.

5 Let them scan every verse, and after they have told you what feet it hath in it, and of what Syllables they consist, let them give the Rule and the quantity of each syllable, why it is long or short; the scanning and proving verses, being the main end of reading this Authour, should more than any thing be insisted upon, whilst they read it. And now it will be requisite to try what inclination your young Scholars have towards Poetry:\* you may therefore let them learn to compose English verses, and inure them so to do you should

Verse  
composition

1 Let them procure some pretty delightful and honest English Poems, by perusal whereof they may become acquainted with the Harmony of English Poesie. Mr. Hardwicks late Translation of Mantuan, Mr. Sandys of Ovid, Mr. Ogleby's of Virgil, will abundantly supply them with Heroick Verses; which after they can truly and readily make, they may converse with others that take liberty to sport it in Lyrick verses. Amongst all which Mr. Herberts Poems† are most worthy to be mentioned in the first place, and next to them 'I conceive Mr. Quarles divine

\* With Latin verse composition in view one cannot but commend Hoole's preparatory steps: (1) familiarity with and a taste for samples of English verse; and (2) some practice in English verse.

† Herbert's Poems. Many of these poems are



Poems,\* and his divine Fancies; besides which, you may allow many others full of wit and elegancie; but

---

still known and admired; e. g. that on "Man", containing the verse:

More servants wait on man  
Than he'll take notice of: in every path  
He treads down that which doth befriend him  
When sickness makes him pale and wan.  
Oh mighty love! Man is one world, and hath  
Another to attend him.

Then there is the well-known sonnet beginning:  
Lord, with what care hast Thou begirt us round!  
Parents first season us; then schoolmasters  
Deliver us to laws; they send us bound  
To rules of reason, holy messengers.

The poem on "The Flower", contains the lines:  
The late-past frosts tributes of pleasure bring.  
Grief melts away  
Like snow in May  
As if there were no such cold thing.

\* Quarles' "Emblems, Divine and Moral", little as they are suited to children, contain such lines as the following:

What bitter pills,  
Composed of real ills,  
Men swallow down to purchase one false good!  
Enough requires too much; too much craves more.  
Be wisely worldly, be not worldly wise.  
Fools only trade by th' eye.  
Heaven finds an ear when sinners find a tongue.  
It is the ship that moves and not the coast.  
Be wisely proud, let thy ambitious eye  
Read noble objects.

be sure you admit of none which are stuff't with drollery or ribauldry, which are fitter to be burnt, then to be sent abroad to corrupt good manners in youth.

2 After they are thus become acquainted with variety of meeter, you can cause them to turn a Fable of *Æsop* into what kinde of verse you please to appoint them; and sometimes you may let them translate some select Epigrams out of *Owen*, or those collected by *Mr. Farnaby* or some Emblemes out of *Alciat*, or the like Flourishes of wit which you think will more delight them and help their fancies. And when you see they begin to exercise their own wits for enlargement, and invention, you may leave them to themselves, to make verse on any occasion of subject; yet to furnish them with Rhymes, Epithètes, and varietie of elegant expressions, you may let them make use of the pleasant English *Parnassus*, composed by the true lover of Muses, *Mr. Josuah Poole*, my quondam School-fellow at *Wakefield*, who like another *Daphnis*, may truly be said (what I now sigh to write) to have been at the *Blew\** house in *Hadley Parish*, now daily, in my sight,

*Formosi pecoris custos, formosior ipse.*

When you have taught them truly to scan and prove any kinde of Latine verse, and made them to taste the sweetnesse of poetizing in English; you may prepare them further for making Latine verses out of their present Authours, thus;

1 Take a Distick or two, which they know not where to finde, and transpose the words, as different as may be from a verse, and when you have made one to construe them, dismisse them all to their seates, to try who can return them first into true verses, without one anothers suggesting. When

---

\* An obsolete form of "blue".

they have all dispatched, cause him whom you conceive to be the weakest, to compare what he hath done with his Authour, and to prove his verses by the Rules of Prosodia.

2 You may sometimes set them to varie one and the same verse, by transposing the same words, as many several wayes as they can. Thus this verse may be turned 104 waies.

*Est mea spes Christus solus qui de cruce pendet.*

And sometimes you may cause them to keep the same sense and alter the words. Thus, this Distick is found in Mr. Stockwoods Progymnasma Scholasticum to be varied 450 waies.

*Linque cupido jecur, cordi quoque parcito, si vis  
Figere, fige alio, tela cruenta loco.*

To direct and encourage your young Scholars in turning verses, you may make use of the book last mentioned, and for further instructions concerning making verses, I refer you to Mr. Clerks Dux Poeticus.

9 To enable your Scholars yet more to write good Latine in prose, and to prepare them further for verses by reading Poetical books, which abound with rich expressions of fansie, I would have them spend the next halfe year in Ovids Metamorphosis; out of which Authour you may make choice of the most pleasing and profitable Arguments, which it is best for you yourself to construe and explain at a Lesson, and with more ease, when they come to say,

1 Let them repeat four or six verses (which you judge most worthy to be committed to memory) by heart.

2 Let them construe the whole lesson verbatim, minding the proprietie of the words, and the elegancie of every phrase.

3 Let them parse every word Grammatically, as they have used to do in other Authours.

4 Let them give you the Tropes and Figures, the Derivations and Differences of some words, and relate such Histories as the proper names will hint at, which they may peruse before hand in their Dictionarie. And let them not forget to scan and prove every verse, and to note more difficult quantities of some syllables.

5 Let them strive (who can best) to turn the Fable into English prose, and to adorn and amplifie it with fit Epithetes, choice Phrases, acute Sentences, wittie Apophthegmes, livelie similitudes, pat examples, and Proverbial Speeches,\* all agreeing to the matter of moralitie therein couched; all which they should divide into several Periods, and return into proper Latine, rightlie placed according to the Rules of Rhetorical composition.

6 Let them exercise their wits a little in trying who can turn the same into most varietie of English verse.

Mr. Sandy's Translation of this book, in Folio, and Mr. Roffe's English Mythologist, will be very delightfull helps to your Scholars for the better understanding thereof; and if to these you adde Sir Francis Bacon's little book de Sapientia veterum, Natales comes, and Verderius's Imagines Deorum, Lexicon Geographicum, Poeticum, et Historicum; and the like, fitting to be reserved for your Scholars use in the Schoole-librarie, it will invite them like so many bees to busie themselves sucking up matter and words to quicken their invention and expression; and if you would have those in this form acquainted with

\* The influence of the "stylists", Sturm and the Jesuits, is clearly traceable in Hoole. Yet he has, as shown in the next paragraph, implicit faith in the direct and pleasurable interest which pupils will take in the work, they will be "like so many bees". Note also the words at the end of the present chapter.

variety of Latine verses, and how to change them one into another, you may sometimes exercise them in Buchanan's Psalms, and partlie out of Vossius's, partlie out of Mr. Lloyd's Grammar lately printed, you shall find sufficient store, and several kinds of verses to delight and profit them withall.

Whereas Wits Common-Wealth is generally imposed upon young Scholars to translate out of English into Latine, and I observe it very difficult to be done by reason of the many uncouth words and meere Anglicismes that are in it, concerning which they cannot any way help themselves by common Dictionaries or phrase-books; I have thought good to frame an Alphabetical Index of every English word and phrase therein contained, with figures pointing to the Chapter and verse where it is used, and shewing what Latine or Greek expression is most proper to be made in that place.

And this I would have annexed to that useful book, that by help thereof the Scholars may of themselves be able to translate those pretty Sentences out of English into Latine orderly composed, and afterwards with the same ease out of Latine into Greek. If the Stationers do not accord, that they may be printed together, know, that the Index may be had single by itself, as well as the book, and he that buyeth one cannot well be without the other; they are both so necessary and neerly related to one another.

They in this Forme may learn the Assemblies lesser Catechisme in Latine and Greek, which is elegantly translated into those Languages, by Doctor Harmar.

Thus then in short, I would have them employed:

1 In reading out of the Latine Testament every morning, till they be able to go on with the Greek which may then take place. 2 In repeating a Grammar part every Thursday morning. 3 In learning

The  
course of  
study

the Rhetorick when they have done that. 4 Camdens Greek Grammar on Mondaies, Tuesdaies, and Wednesdaies for morning parts. 5 In using Terence on Mondaies, though more then ordinary care and pains may seem to be required in the Master, and a great deal of studie and diligence may be thought to be exacted of the Scholars, above what is usual in many Schools; Yet a little experience will evidence that all things being orderly and seasonably done, will become easie and pleasing to both after a very little while. And if the Master do but consider with himself, and inform his Scholars, that they shall all ere long reap the sweet of their present labours, by a delightful and profitable perusal of the choicest Authors both Greek and Latine, whom as they must strive to imitate, so they may hope to æqualize in the most noble stile and lofty strains of Oratorie, and Poesie; it will encourage them to proceed so cheerfully, that they will not be sensible of any toil or difficultie, whilst in a profiting way they pass this form, and endeavour to come to the next, which we intend to treat of in the following Chapter.

## CHAP. II.

HOW TO TEACH SCHOLARS IN THE FIFTH  
FORM TO KEEP AND IMPROVE THE LATINE  
AND GREEK GRAMMARS, AND RHETORICK.  
HOW TO ACQUAINT THEM WITH AN ORA-  
TORY, STILE AND PRONOUNCIATION. HOW  
TO HELP THEM TO TRANSLATE LATINE  
INTO GREEK, AND TO MAKE GREEK VERSES,  
AS THEY READ ISOCRATES AND THEOGNIS.  
HOW THEY MAY PROFIT WELL IN READING  
VIRGIL, AND EASILY LEARN TO MAKE  
GOOD THEAMS AND ELEGANT VERSE WITH  
DELIGHT AND CERTAINTY, AND WHAT CATE-  
CHISMES THEY MAY LEARN IN GREEK.

Though it may seem a needlesse labour  
to prescribe directions for the teaching of  
the two upper forms, partly because I find  
more written concerning them then the rest,  
and partly because many very eminent and  
able Schoole-Masters employ most of their

pains in perfecting them, every one making use of such Authors, and such a Method as in his own discretion he judgeth meetest to make them Scholars; not to say, that the Scholars themselves (being now well acquainted with the Latine and Greek Grammar, and having gotten a good understanding (at least) of the Latine Tongue, by the frequent exercise of translating and speaking Latine, and writing Colloquies, Epistles, Historical and Fabulous narrations and the like, besides reading some Schoole Authors, and other helpful and profitable books, will be able in many things to proceed without a guide, addicting their mindes chiefly to those studies, which their natural Genius doth most prompt them to, either concerning Oratory or Poetry; yet I think it requisite for me to go on as I have begun, and to shew what course I have constantly kept with these two forms, to make them exactly compleat in the Greek and Latine Tongues, and as perfect Orators, and Poets in both as their young years and capacities will suffer; and to enter them so in the Hebrew,\* as that they may be able to proceed themselves in that holy Language, whether they go to

---

\* Hoole's scheme, which is from the hand of a practical schoolmaster, makes Milton's seem less ambitious, the latter being intended for the years of 12 to 21.



the University or are otherwise disposed on to some necessary calling, which their Parents or Friends think fitting for them.

And first, I most heartily intreat those (especially that are my loving Friends and acquaintance) of my profession whose years and experience are far beyond mine, that they would candidly peruse and kindly interpret what I have written, seeing I desire not by any means to impose any thing too magisterially upon them or others, but freely to communicate to all men what I have for many years kept private to myself, and hath by some (whose single judgement may sufficiently satisfie me) been importunately thus haled to the press; and if in any particular I seem to them to deviate from, or fall short of what I aime at, viz., a facilitating the good old way of teaching by Grammar Authors, and exercises; I shall take it as a singular token of love, that they acquaint me with it, and if by this rush candle of mine they please to set up their own Tapers, I shall rejoyce to receive greater light by them, and be ready to walk in it more vigorously. In the interim, I go on with my discovery, touching the fifth Forme, which I would have employed in this manner:

1 Let them and the forme above them read daily a dozen verses out of the Greek Testament before the saying of parts.

2 Let them reserve the Latine and Greek Grammars and Elementa Rhetorices for weekly parts, to be said only on Thursday mornings, and so divided that they may be sure to go over them all once every quarter. By this means they will keep them in constant memory, and have more time allotted them for perusing Authors and dispatch of exercises. You must not forget at every part to let them have your help of explication of the most obscure and difficult places before they say, and after they have said to make such diligent examination, as you may be sure they understand what they learn.

And to make them more fully acquainted with the Accents and Dialects of the Greek Tongue, you may (besides those few Rules in their Grammar) let them daily peruse a Chapter in Mr. Franklin's little book *Dé Opθόρονας*\* which is excellently helpful to young Græcians, and when they grow stronger, that Appendix de Dialectis at the end of the Scapula, will be worth their reading and observing. It would be good sometimes to make them compare the Latine and Greek Grammars together, and to see wherein they agree, and wherein they differ, but especially in the Rules of Syntaxis, and for this purpose Vechneri Hellenexia† will be of excellent use.

And as I have directed before, how Scholars should have a Common-place book for the Latine Grammar, so do I here also for the Greek, desire, that after it is learnt, it may be drawne into a Synopsis, and that digested into Common place heads, to which they may easily refer what ever they read worth noting, out of any Greek Grammar they peruse. And that

---

\* The Greeks had words, *όρθορονειω*, *όρθορονος*, whence the new word, *Opθόρονας*, was formed.

† Hellenolexia by Vechner (1680 is the date of British Museum edition).

they may more freely expatiate in such Book, it were good if they had Mr. Busbie's Grammar, Cleonard, Scotus, Chrysolona, Ceporinus, Gaza, Urbanus, Caninius, Gretserus, Posselii Syntaxis, &c., as many as can be gotten both ancient and modern, laid up in the Schoole Librarie; to collect Annotations out of, as their leisure will best permit, and you will scarce imagine to what exactnesse a boy will attain, and what a treasure of good notes he will have heaped up in these two years time, if he be moderately industrious and now and then imploy himself in collecting of his own accord; and I may adde, that Scholars of any ordinarie ingenuitie, will delight more to be doing something at their books, which they well understand, then to be trifling and rambling up and down about idle occasions.

3 Forasmuch as it is usual and commendable to bring on children towards perfection in the Greek Tongue, as they proceed in Oratorie and Poetrie in the Latine, I think it not amisse to exercise these two Forms in such Authours as are commonly received, and may prove most advantageous to them in all these; yet herein I may seem to differ from some others, that in stead of Grammar parts (which I reserve to be constantly repeated every Thursday) I would have this Form to learn some lively patterns of Oratory, by the frequent and familiar use whereof and the knowledge of the Histories themselves, to which they relate; they may at last obtain the Artifice of gallant expression, and some skil to mannage future affairs. It being requisite for a Scholar more than any man, *μυθῶν μὲν ῥητὰρ ἐμμελῶς πρηκτεῖρα τε ἐργῶν*,\* to be expert in speaking and doing.

\* A well nigh obliterated passage in the original; the rescued words and parts of words are shown in the text, *ἐμμελῶς* being a conjecture. *πρηκτεῖρα* is a rare form of *πρακτεῖρα*.



At first therefore for morning parts on Mondaies, Tuesdaies, and Wednesdaies, I would have them exercised in Apththonius (if it can be gotten, as I desire it may be reprinted) both in Greek and Latine. Out of which book, I would have them translate the Fables and Themes (so as to finish at least every week one) into pure English, and to repeat them (being translated) in both Languages, that by that means they may gain the Method of these kinds of exercises, and inure themselves to pronunciation.

When they have gone over them, they may next translate Tullies six Paradoxes, and pronounce them also in English and Latine as if they were their own. And afterwards they may proceed in those pithy Orations which are purposely collected out of Sallust, Livy, Tacitus, and Quintus Curtius, having the Histories of their occasions summarily set down before them.

And of these I would have them constantly to translate one every day into English, beginning with those that are the shortest, and once a week to strive amongst themselves, who can best pronounce them both in English and Latine. I know not what others may think of this Task, but I have experienced it to be a most effectual means to draw on my Scholars to emulate one another, who could make the best exercises of their own in the most Rhetorical style, and have often seen the most bashfull, and least promising boyes, to out-strip their fellows in pronouncing with a courage, and comely gesture; and for bringing up this use first in my School, I must here thank that modest and ingenious Gentleman Mr. Edward Perkins, who was then my Usher, for advising me to set upon it. For I found nothing that I did formerly to put such spirit into my scholars, and make them, like so many Nightingales, to contend, who could *μολίστρα λιγέως* most melodiously

Principle of  
emulation

tune his voyce and frame style, to pronounce and imitate the forementioned Orations.

4 Their forenoon Sessions on Mondays and Wednesdays, may be in Isocrates, and to make them more attend the Greek,

1 Let them (at first especially) translate every Lesson by way of interlineary writing according to the Grammaticall order.

2 Let them parse the whole Lesson in that order, and give you the Variation and derivation of the most difficult Nouns and Verbs throughout, and the Rules of Syntaxe, and of the Accents.

3 Let them pick out the phrases, and most elegant words as they are going along, and write them in a Paper-book; and transcribe what sentences they meet withall into their Common-place book. After they are well entered, you may cause them to translate the Greek into elegant Latine, and on Fridayes, when they come to repeat, to render their own Latine into Greek, which they should endeavour to write down very true and fair without any help of their Authour, who is then to be thrown aside, but afterwards compared with what they have done.

Three quarters of a year (I conceive) will be sufficient to exercise them in Isocrates, till they get a perfect knowledge of Etymologie and Syntaxe in Greek; which they will more easily attain to, if out of this Authour (especially) you teach them to translate such examples most frequently, as may serve to explicate those Rules, which are not to be found in their Latine Grammar, and very seldom occurre in the Greek one, which they commonly read.

And then you may let them translate a Psalme out of English into Latine, and out of Latine into Greek, and compare them with the Septuagint Psalter. Afterwards you may give them some of Demosthenes's Sentences and Similes (collected by Loinus) or of

Posselius Apophthegmes in Latine only; and let them turn them into Greek, which when they have done, you may let them see the Authours, that by them they may discover their own failings, and endeavour to amend them.

Their Lessons then for the fourth quarter on Mondays and Wednesdaies should be in Theognis, in which most pleasing Poet, they may be taught not onely to construe and parse, as formerly, but also to minde the Dialects, and to prove and scan, and to trie how to make Hexameter, and Pentameter Greek verses, as they formerly did Latine ones, out of Ovid de Tristibus. And here I must not forget to give notice to all that are taken with this Authour, that Mr. Castilion's *Prælectiones* (which he sometimes read at Oxford, in Magdalene Colledge; and Mr. Langley late School Master of Pauls transcribed, when he was Student there) are desirous to see the light, were they but helped forward by some Stationer, or Printer, that would a little consider the Authours paines. I need give the work no more commendations then to say, that (besides Mr. Langley that writ it long ago) Mr. Busbie, Mr. Dugard, Mr. Singleton, and some others of note, have seen the Book, and judge it a most excellent piece, not onely to help young Scholars in the understanding of Theognis, but also to furnish them with abundant matter of invention, and to be a Precedent to Students in the Universities, whereby they may learne to compose such kind of Lectures upon other Poets, either for their own private recreation, or more publick reading. *Screvelii Lexicon Manuale*, will be very useful to this Form for parsing their Lessons; and *Garthii Lexicon* (which is annexed to it) *Rulandi Synonymia*, *Morellii Dictionarium*, *Billii Locutiones*, *Devarius de Græcis particulis*, *Posselii Callagraphia*, for translating Latine into Greek, but nothing is more avail-

lable to gain a good style, then frequent imitation of select pieces out of Isocrates and Demosthenes, and translating one out of Latine into Greek, and another while out of Greek into Latine.

5 For forenoon Lessons on Tuesdayes and Thursdayes, I make choyce of Justin as a plain History, and full of excellent examples, and morall observations, which for the easiness of the style the Scholars of this Form may now construe of themselves, and as you meet with an Historical Passage that is more observable than the rest, you may cause every one of them to write it down in English, as well as he can possibly relate it without his book, and to return it again into good Latine. By this meanes they will not onely well heed the matter, but also the words, and phrases of this smooth Historian. And after halfe, or three quarters of a yeare, you may make use of Cæsars Commentaries, or Lucius Florus, in this manner; intermixing some of Erasmus Colloquies now and then for varieties sake.

A step  
towards  
free Latin  
composition

6 Their afternoones Parts on Mondayes and Wednesday's, may be in Janua Linguarum Græca, translated out of Latine by Theodorus Simonius, which they may use as they formerly did the Janua Latinæ Linguae; viz., after they have construed a Chapter, and analysed some harder Nounes and Verbes, you may let them try who can recite the most Greek names of things, and tell you the most Greek words for one Latine word, and shew their Derivations and differences, and the Rules of their severall Accents. And to acquaint them the better with all the Greek and Latine words, comprized in that Book, you may cause them at every part to write out some of the Latine Index into Greek, and some of the Greek Index into Latine, and to note the manner of declining Nouns and Verbes, as the Dictionaries, and Lexicons will shew them.

7 Virgil the Prince and purest of all Latine Poets\* doth justly challenge a place in Schoole-teaching, and therefore I would have him to be constantly and thoroughly read by this form on Mondaies and Tuesdaies for afternoon lessons. They may begin with ten or twelve verses at a lesson in the Eclogues, which they may first repeat memoriter, as well as they can possibly.

2 Construe and parse, and scan and prove exactly.

3 Give the Tropes and Figures with their definitions.

4 Note out of the Phrases and Epithetes, and other elegancies.

5 Give the Histories or descriptions belonging to the proper Names, and their Etymologies.

But after they are well acquainted with this excellent Poet, let them take the quantity of an Eclogue at once, not minding so much to con their lessons by heart, as to understand and examine them well and often over, according to the directions which Erasmus gives de modo repetendæ lectionis, which Mr. Langley caused to be printed at the end of Lillies Grammar by him corrected, and Mr. Clark hath worthily inserted in his Dux Grammaticus.

Verse  
translations  
of Virgil

There are several Translations of Virgil into English verse, by the reading whereof young Scholars may be helped to understand the Latine better, but of all the rest Mr. Ogilby hath done it most compleatly, and if his larger book may be procured to the Schoole-Library, the lively pictures will imprint the Histories in Scholars Memories, and be a means to heighten

---

\*It is interesting to note Hoole's reference to Virgil in connection with the fact that it was from the admiration of Virgil to which the great Italians, Dante, Boccacio, and Petrarch, led their countrymen, that the Revival of Learning in its earlier phases was due.



their phansies with conceits answerable to the Authours gallant expressions.\*

After they have passed the Georgicks by the Masters help, he may leave them to read the *Ænead's* by themselves, having *Cerda*, or *Servius* at hand to resolve them in places more difficult for them to construe; though *Mr. Farnabius* notes upon *Virgil* will assist them ever and anon.

As they read this Author, you may cause them sometimes to relate a pleasing story in good English prose, and to try who can soonest turn it into elegant Latine, or into some other kinde of verses which you please for the present to appoint them, either English or Latine or both.

8 On Tuesdaies in the afternoones you may cause them sometimes to translate one of *Æsops* Fables, and sometimes one of *Ælians* Histories, or a chapter in *Epictetus* out of Greek into English, and then to turn its English into Latine, and out of Latine, into Greek, and on Thursdaies in the afternoons they may turn some of *Mr. Farnabius* *Epigrammata selecta* out of Greek into Latine and English verses, and some of *Æsops* Fables or *Tullies* Sentences into Latine and afterwards into Greek verses.

You need not alway let your Scholars have these Greek Books, but sometimes dictate to them what you would have them write, and afterwards let them compare their own doings with their Author, to espie their own failings, and this will be a means to help them to write Greek truly of themselves; you may sometimes dictate a Colloquie, or Epistle, or a Sentence, or a short History in English, and let them write it in Latine or Greek as you spake it, and by

Transla-  
tion of  
dictated  
English

---

\* Evidently an extension of the method of *Orbis Pictus*, in the form of an illustrated version of a Latin original.

this you may try their strength at any time, and ready them for extemporary exercises.

9 Now forasmuch as this form is to be employed weekly in making Theams and Verses, which they can never well do, except they be furnished with matter aforehand; I would have them provide a large Common-place-book in which they should write at least those heads which Mr. Farnabie hath set down in his Index Rhetoricus, and then busie themselves (especially) on Tuesdaies and Thursdaies in the afternoons, after other tasks ended, to collect,

1 Short Histories out of Plutarch, Valerius Maximus, Justin, Cæsar, Lucius Florus, Livie, Plinie, Paræus Medulla Historiæ, Ælianus, &c.

2 Apologues and Fables out of Æsop, Phædrus, Ovid, Natales Comes, &c.

3 Adagies out of Adagia Selecta, Erasmi Adagia, Drax's Bibliotheca Scholastica, &c.

4 Hieroglyphicks out of Pierius and Causinusse.

5 Emblems and symbols out of Alciat, Beza, Quarles, Reusnerus, Chartarius, &c.

6 Ancient Laws and Customs out of Diodorus, Siculus, Paulus Minutius, Plutarch, &c.

7 Witty Sentences out of Golden Grove, Moral Philosophie, Sphinx Philosophica, Wits Common Wealth, Flores Doctorum, Tullies Sentences, Demosthenis Sententiæ, Enchiridion Morale, Stobæus, Ethica Cireroniana, Gruteri Florilegium, &c.

8 Rhetorical exornations out of Vossius, Farnaby, Butler, &c.

9 Topical places, out of Caussin, Tresmarus, Orator Extemporaneus, &c.

10 Description of things natural and artificial, out of Orbis Pictus, Caussin, Plinius, &c.

That I may not forget Texors Officina Lycosthenes, Erasmi Apophthegmata, Carolina Apophthegmata, and Polyanthea, which, together with all that can

be got of this nature, should be laied up in the Schoole Library for Scholars to pick what they can out of; besides what they read in their own Authours.

Now the manner I would have them use them, is thus:

Having a Theme given them to treat of, as suppose this;

*Non æstas semper fuerit, componite nidos.*

Let them first consult what they have read in their own Authours, concerning, Tempus, *Æstas*, occasio, or opportunitas, and then,

2 Let every one take one of these books forementioned, and see what he can finde in it for his purpose, and write it down under one of those heads in his Common place book; but first let the Master see whether it will suit the Theme.

3 Let them all read what they have written, before the Master, and every one transcribe what others have collected into his own book; and thus they may alwayes have store of matter for invention ready at hand, which is far beyond what their own wit is able to conceive.

Now to furnish themselves also with copy of good words and phrases, besides, what they have collected weekly, and what hath been already said of varying them; they should have these and the like Books reserved in the Schoole-Library: viz., *Sylva Synonymorum*, *Calliepia*, *Huisse's phrases*, *Winchesters phrases*, *Lloyds phrases*, *Farnabies phrases*, *Enchiridion Oratorum*, *Clarkes Phraseologia*, and his *English adagies*; *Willis Anglicismes*, *Barrets Dictionary*, *Hulset* or rather *Higgins Dictionary*; *Drax Bibliotheca*, *Parei Calligraphia*, *Manutii phrases*, *A little English Dictionary*, 16° and *Walkers Particles*; and if at any time they can wittily and pithily invent any thing of their own brain; you may help them to express it in good Latine, by making use of *Cooper's*

Dictionary, either as himself directeth in his preface, or Phalerius will more fully shew you, in his *Supplementa ad Grammaticam*.

And to draw their words and matter into the Form of a Theme with ease, let them have sound Patterns to imitate, because they in every thing prevaile to do it soonest, and sureliest. First therefore let them peruse that in Merchants Taylors School Probation book, and then those at the end of Winchesters phrases, and those in Mr. Clarks *Formulæ Oratoriæ*; and afterwards they may proceed to those in Aphthonius, Rodolphus Agricola, Catineus, Lorchius, and the like; and learne how to prosecute the severall parts of a Theme more at large, by intermixing some of those *Formulæ Oratoriæ*, which Mr. Clark and Mr. Farnaby have collected, which are proper to every part: so as to bring their matter into handsome and plain order; and to flourish and adorne it neatly with Rhetorical Tropes and Figures, alwayes regarding the composure of words, as to make them run in a pure and even style, according to the best of their Authours, which they must always observe, as Precedents.\*

But the best way (as I conceive) to encourage children at the first, against any seeming difficulty in the exercise of making Themes, is this: After you have shewed them how to finde matter, and where to help themselves with words, and phrases, and in what order they are to dispose the parts, and what *Formulæ's* they are to use in passing from one to another; propound a Theme to them in English and Latine, and let them strive who can soonest return you the best Exordium in English, and then who can render it into the best Latine, and so you may pro-

---

\* The spelling here and elsewhere in Hoole's text is "presidents", an obsolete form.

ceede to the narration, and quite thorow every part of a Theme, not tying them to the words of any Authour, but giving them liberty to contract, or enlarge, or alter them as they please; so that they still contend to go beyond them in purity of expression. This being done, you may dismisse them to adventure to make every one his own exercises in English and Latine and to bring it fair written, and be able to pronounce it distinctly memoriter at a time appointed. And when once you see they have gained a perfect way of making Themes of themselves, you may let them go on to attain the habit by their own constant practice, ever and anon minding them what places in their Authours (as they read) are most worthy notice and imitation, and for what purposes they may serve them.

10 Touching learning to scan and prove, and make all sorts of verses, I have spoken in the former Chapter; now for diligent practise in this kind of exercise, they may constantly comprise the sum of their Themes in a Distich, Tetrastich, or more verses, as they grow in strength. For invention of further matter upon any occasion or subject they are to treat upon, they may sometimes imitate places out of the purest Poets, (which Mr. Farnabius Index Poeticus will point them to, besides what they find in Flores Poetarum, and Sabinus de Carminibus ad veterum imitationem artificiose componendis, at the beginning of Textors Epistles, will further direct them) and sometimes paraphrase or (as some term metaphrase, upon a piece of an Historian or Oratour, endeavouring more lively to express in verse what the Authour hath written in prose, and for this Mr. Horne hath furnished you with two examples in his excellent *Xetpayωγία* de usu Authoris.

For variety and copy or Poetical phrases, there are many very good helps; viz., Phrases Poeticæ, besides

those of Mr. Farnabies, *Ærarium Poeticum*, *Enchiridion Poeticum*, *Res Virgiliana*, *Artis Poeticæ compendium*, *Thesaurus Poeticus*, and others, worthy to be laid up in the Schoole-Library.

Textor will sufficiently supply choyce Epithetes, and Sonetii Prosodia will afford Authorities (which is lately comprized and printed at the end of *Lilies Grammar*). But for gaining a smooth way of versifying, and to be able to express much matter in few words, and very fully to the life, I conceive it very necessary for Scholars to be very frequent in perusing and rehearsing Ovid and Virgil, and afterwards such kind of Poets, as they are themselves delighted with all, either for more variety of verse, or the wittinesse of conceit sake. And the Master indeed should cause his Scholars to recite a piece of Ovid or Virgil, in his hearing now and then, that the very tune of these pleasant verses may be imprinted in their mindes, so that when ever they are put to compose a verse, they make it glide as even at those in their Authours. Mr. Rosse his Virgilius Evangelizans will easily shew how a young Scholar may imitate Virgil to the life.

From this little that hath been said, they that have a natural aptness and delight in Poetry, may proceed to more exquisite perfection in that Art, then any rules of teaching can reach unto; and there are very few so meanly witted, but by diligent use of the directions now given, may attain to so much skill, as to be able to judge of any verse, and upon a fit occasion or subject, to compose a handsome copy; though not so fluently or neatly as they that have a natural sharpnesse and dexterity in the Art of Poetry.

When they in this Form have gone thrice over the Assemblies Catechisme in Greek and Latine, they

may proceed in Nowels Catechisme, or the Palatinate Catechisme in Greek.

And now to summe up all concerning the fifth Form.

1 Let them read constantly twelve verses at least in the Greek Testament, before parts.

2 Let them repeat the Latine and Greek Grammars, and Elementa Rhetorices, on Thursday Mornings.

3 Let them pronounce Orations on Mondayes, Tuesdayes, and Wednesdayes, in stead of parts, out of Livie, &c.

4 Let their fore-noon Lessons on Mondayes and Wednesdayes be in Isocrates, for three quarters of a year space, and for the fourth quarter in Theognes.

5 Let their fore-noon Lessons on Tuesdayes and Thursdayes be in Justin's History, and afterwards in Cæsars Commentaries, Lucius Florus, or Erasmus Colloquies.

6 Let their afternoon parts on Mondayes and Tuesdayes be in *Januâ linguarum Græca*, &c.

7 Their after-noon Lessons in Virgil.

8 Let them on Tuesdayes in the afternoons translate out of Greek *Æsops Fables*, *Ælian's Histories*, *Epictetus*, or *Farnabies Epigrammata*.

9 Let them be employed weekly in making a Theme, and

10 In a Copy of verses.

11 Let them say Nowels Catechisme, or the Palatinate Catechisme on Saturdaies.

By this meanes they will become familiarly acquainted with the Latine and Greek Tongues, and be able to peruse any Orator or Poet in either Language; and to imitate their expressions, and apply what matter they find in them to their own occasions. And then they may courageously adventure to the sixth and highest Forme.

### CHAP. III.

HOW TO ENTER THE SCHOLARS OF THE  
SIXTH FORME INTO HEBREW; HOW TO  
EMPLOY THEM IN READING THE BEST  
AND MOST DIFFICULT AUTHOURS IN LATINE  
AND GREEKE, AND HOW TO ACQUAINT  
THEM WITH ALL MANNER OF SCHOOLE-  
EXERCISES, LATINE, GREEK, OR HEBREW.

The sixth Forme is looked upon as the main credit of a Schoole, and the Master commonly delighteth most in teaching it, because herein he seems to reap the fruit of those labours, which he hath bestowed formerly. His care therefore is to exercise them in every thing that may compleat a Scholar, that whether they be privately examined, or upon any public solemnity required to shew their parts, they may satisfy them that desire an account, and gain to themselves applause. And whereas I observe more variety in teaching this Form then the rest, because every Master almost observes a several Method in reading such



L Authours himselfe best liketh, I will not much trouble my self to declare what others do, but as plainly as I can discover what course I have hitherto taken to enable these highest Scholars to shift for themselves.

1 Make them read (at least) twelve verses out of the Greek Testament, into Latine or English; or out of the English, or Latine Testament into Greek every morning before they say parts.

2 Let them repeat Parts (as they did before) out of the Latine and Greek Grammars, and Elementa Rhetorices, every Thursday morning, and give account what Grammatical or Rhetorical notes, they have collected and writ fair in their Common place Bookes for those Arts. Besides the Bookes which I formerly mentioned, I desire that Goclenii observationum linguae Latinae Analecta et Problemata Grammatica, may be made use of for this purpose.

3 Their parts on Mondaies, Tuesdaies, and Wednesdaies, may be to learn the Hebrew tongue, which is very necessary for all such as would be acquainted with the Original of the Bible, and is not very difficult to attain to, because it goeth word for word with our English, and is not so copious in words as the Greek and Latine. And whereas many defer the Hebrew to be learned at the University, I may say it is rarely attained there by any that have not gotten (at least) the Rudiments of it before hand, at a Grammar Schoole.

Hebrew  
as a  
Grammar  
school  
study

Now for the entering them upon this holy Language, I conceive Buxtorf's Epitome is the best Introduction of Hebrew Grammars; partly because it is the most used in Schooles, and partly because most easy for young Scholars to apprehend. Though some prefer Martinus, others Zellarmin, others Amoma, others Buxtorf, you may read your Scholars a part of it,

and cause them againe to read it over perfectly in your hearing and then let them get it by heart, as they did other parts, and when they say, be sure to examine how well they understand it. As they go over this Grammar, they should write out the letters, and chiefest Rules; but especially the declining of Nouns and Pronounes, and all the Paradigmes, of the Conjugations both in Hebrew and Latine Characters, with their proper significations, and this will cause them to minde the different shapes of the Consonants and Vowels, and Accents, and help to strengthen their memory in getting the Rules by heart. They may get every day a certain number of Hebrew roots, together with their Grammar parts out of some Nomenclator or Lexicon.

After they have learnt the Grammar, you may exercise them in some Texts of Scripture annexed as a Praxis at the end of it, which they must exactly construe and parse, and write faire, by way of interlineary.

Later  
Hebrew  
translation

As they go over the Psalter, they may sometimes translate their lessons into Latine, and read them out of Latine into Hebrew in a paper-book. Then they may with facility run along the Psalter, having Tossani syllabus geminus, to help them in every word. Afterwards they may proceed in the Proverbes, Ecclesiastes, Job, of themselves; but be sure they be well acquainted with the Rules of finding a Radix in Buxtorfe, or Pagnine, or the like useful Lexicon, which are fit to be reserved in the Schoole Library. Though it be found a thing very rare, and is by some adjudged to be of little use, for School-boyes to make exercises in Hebrew; yet it is no small ornament, and commendation to the Schoole,\* (as Westminster

---

\* The boy for the school, rather than the school for the boy!

Schoole at present can evidence) that Scholars are able to make Orations and Verses in Hebrew, Arabick, or other Oriental Tongues, to the amazement of most of their hearers, who are angry at their own ignorance, because they know not well what is then said or written. As for Orations, they may be translated out of Latine into Hebrew by the help of Schindleri Pentaglotton,\* Buxtorfius, Pagnine Crinseius, or Trostius's Lexicon; and for Verses Buxtorf's Thesaurus will afford some Rules and Precedents and Aviani Clavis Poeseos Sacræ, all sorts of Rithmes.

They that are more industriously studious in the Hebrew, may profit themselves very much by translating Janua Linguarum, into that language.

This that I have said may seem enough to be learnt at Schoole, but if one desire to learne those Oriental Tongues, in which the great Bible is now happily printed (by the great vigilancie and industrie of Doctor Walton, who hath carried on the work to the honour of his Nation, the comfort of the poor Church of England, and the encouragement of good literature, in the midst of distracting times) he may make use of Introductio ad lectionem Linguarum Orientalium, and of the Lexicon (which I conceive ere this time is well nigh finished) made of purpose to explicate the words of the Bible according to their several Languages; viz., Hebrew, Chaldie, Samaritane, Syriack, Arabick, Persian, Æthiopick, Armenian. and Coptick, which is a kinde of Ægyptian Tongue. Christian scholarship

4 Their afternoons Lessons on Mondaies and Wednesdayes, may be in Hesiods *Ἔργα καὶ ἡμέραι* which they may now construe and parse of themselves, by help of the Latine translation, and Pasor upon it;

---

\* Lexicon Pentaglotton, Hebraicum, Chaldaicum, Syriacum, Talmudico-Rabbinicum et Arabicum, &c., B. M. Edition, 1612.

or Screvelii Lexicon. Onely your self may now and then illustrate some harder places out of Cerapine and Melancthon's Commentarie published by Johannes Frisius Tigurinus. And cause them to paraphrase in Greek upon such Lessons as are full of excellent matter, and which are worth getting by heart.

Homer

When they have gone this over they may proceed in like manner to Homer, in which they may help themselves out of Clavis Homerica, or Lexicon Homericum, or those Quorundem verborum Themata, at the end of the Scapulæ Lexicon. You may illustrate the difficult places in him out of Eustathius's his Commentary, and let your Scholars write some of his narrations in good Latine and Greek phrase. Chapman's English translation of Homer will delight your Scholars to read in at leisure, and cause them better to apprehend the series of his Poetical discourses. When they are well acquainted with this Father of Poetry, (which will be after they have read two Books, either of his Iliads, or Odiseus) you may let them proceed to Pindar, and after they have tasted some of his Odes, by the help of Benedictus his Commentary; you may at last let them make use of Lycophron, which they will better do, having Cauterus or Zetzius to unfold his dark meaning; and Longolii Lexicon to interpret and analyse most of his uncouth words.

5 These afternoone Lessons on Tuesdaies and Thursdaies, may be in Zenophon *περί Κύρου παιδείας*, for the first quarter, or somewhat longer and afterwards in some of Euripides, and Sophocles Tragedies, which you please to pick out, to enable them for the rest; and if to these you adde a few of Aristophanes Comedies which they may better understand by the help of Bisetus upon him, I suppose, you may turn them to any other Greek Authour, and they will give

you a reasonable account thereof having but a little time allowed them, to deliberate upon it, and necessary Subsidiaries at hand to help themselves withall, in case they be put to a stand.

6 Their afternoons parts on Mondayes and Wednesdayes may be in Aut de Laubegeois Breviarium Græcæ Linguae, partly because the perusal of that book will help them to retain all the Greek Vocabula's in minde, and partly because those excellent Sentences being pickt out of many Authours, will acquaint them with most of the hard words that they are like to find in them.

7 Their afternoons Lessons may be in Horace, wherein they should be emplold.

1 In committing their Lessons to memory, as affording a rich mine of invention.

2 In construing and parsing, and giving the Tropes and Figures.

3 In scanning and proving verses.

4 Sometimes in turning an Ode, or Epistle, into other kind of verses, English, Latine or Greek, sometimes in paraphrasing or enlarging the words in an Oratorical style, as Mr. Horne doth give some Examples in his little golden book De usu Authoris.

Mr. Farnabie or Mr. Bonds Notes upon this Poet will encourage the Scholars to proceed in him and after they have read what you best approve (for he Choice in that feeds cleanly, will pare his apple) in this Authour, reading you may let them proceed to Juvenall, and read some select Satyres, by help of Farnabies notes, or Lubines Commentarie, and then let them read Persius quite through, which besides the notes upon him, Mr. Holydaies English Translation will help them well to understand. As for Lucan, Seneca's Tragedies, Martiall, and the rest of the finest Latine Poets, you may do well to give them a taste of each, and show them how and wherein they may imitate them, or borrow

something out of them. Mr. Farnabies notes upon them will be helpful to understand them, and Pareus, or Taubman upon Plautus, will make that some merry Comedies of his, may be easily read over.

8 They may read some of Luciani selecti mortuorum dialogi, on Tuesdaies in the afternoons, and if those printed at Paris by Sebastian and Gabriel Cramoisy cum interpretatione Latinâ et Grammaticâ singularum vocum explanatione were to be had, they might easily run them over, but (I suppose) they will now be able to go on of themselves in perusal of those lately printed by Mr. Dugard.

After Lessons ended, they may benefit themselves by reading Jacobi Pontani Progymnasmata Latinitatis, which will furnish them with good expressions for speaking Latine, and acquaint them with some patterns for exercises, which are not elsewhere usually found.

9 On Thursdaies they may be employed in reading some of Tullies Orations, especially those pro Archia contra Catalinam, and Philippicæ; and afterwards they may peruse Pliny Panegyrica, and Quintilian's Declamationes. After Lessons ended, they may busie themselves in perusing Goodwin's Antiquities, or the like. And here I do heartily wish, as Mr. Horne hath done formerly, that some of better leisure and abilities, would make an Index Oratorius, like that Index Poeticus of Mr. Farnabies, which may point at the marrow of matter and words, in all the purest Orators that are extant, either ancient or modern, and that those Authours might be reserved in the Schoole Librarie, whereunto Scholars may have recourse touching any subject, whereof they have occasion to treat in their Schoole Exercises.

10 In the mean time this Forme should continue to make Themes and Verses, one week in Greek, and another in Latine; and ever and anon they may con-

tend in making Orations and Declamations, for which exercise they may find Helps and Patterns in Mr. Clerks Formulæ Oratoriæ, and Mr. Horne de usu Authoris. Likewise to bringing themselves to an habituated perfection of a good style, they should be frequent in perusing and excerpting passages that may serve for their occasions out of Tully, Quintilian, Livie, Sallust, Tacitus, Quintus Curtius, or the like ancient Orations; and acquaint themselves with those moderne Orators, whose eloquence we admire; viz., Turnerus, Baudius, Muretus, Heinsius, Puteanus, Rainoldus, Lipsius, Barclaius, Salmatius, and others, to be laid up in the Schoole Library. Tesmarus, and Orator extemporaneus, will shew them how to dispose of matter so, as to make an Oration of any subject in Latine, ex tempore; and Aphthonius, and Libanius Sophista, will furnish them with patterns in Greek. For learning to write Greek Epistles, they may consult Isocrates' Epistles, and Symmachus.

"Stylist"  
standards

They should often also vie wits amongst themselves, and strive who can make the best Anagrams, Epigrams, Epitaphes, Epithalamia, Eclogues, Acrosticks, and golden verses, English, Latine, Greek, and Hebrew; which they will easily do after a while, having good patterns before them to imitate, which they may collect out of Authours, as they fansie them, for their own use and delight.

11 When they have done with Nowell, they may proceed to Birkets Catechisme in Greek, or our common Church-Catechisme in Hebrew, which was printed for the company of Stationers in four languages, A. D. 1638.

Thus have I at last done with my Schoole Discovery, in which I have proceeded so far as to make any Authour seem easie to young Scholars, in their future progresse at

the Universities, where I would advise them (that have purses especially) to provide themselves of all the Latine and Greek Orators, and Poets, and what they cannot understand without a Commentary or Scholiast, to procure those whereby they may best help themselves, and to have Shephani Thesaurus, Greek and Latine; Suidas, Hesychius, Budæus Commentaries, and the like. ever at hand; that they may be sure to improve themselves in the Latine and Greek Tongues, as well as to minde the daily study of Arts and Sciences, which are delivered in them.

Hoole as  
for a  
similar  
"discovery"  
for the  
University

I And would some able Tutor take the paines to describe a Right method of study, and in what Authours Students may best bestow their time for the first four years; it would doubtlesse be a means to encourage them to go on to that height of perfection; which we see few attain to, and those not untill they be ready to drop into their graves, and then they wish they could once run over again their former Studies, and tell how easily they could cope againe that little measure of knowledge, which they have so industriously sought for all their life.

The constant employment of this sixth Form is.

---

\* Probably cope against, i. e., cope with master.



1 To read twelve verses out of the Greek Testament every morning before Parts. Course of  
study for  
Sixth form

2 To repeat Latine and Greek Grammar Parts, and Elementa Rhetorices every Thursday morning.

3 To learn the Hebrew Tongue on Mondaies, Tuesdaies, and Wednesdaies, for morning Parts.

4 To read Hesiod, Homer, Pindar, and Lycophron, for forenoon lessons on Mondaies, and Wednesdaies.

5 Zenophon, Sophocles, Euripides, and Aristophanes, on Tuesdaies and Thursdaies.

6 Laubegeois's Breviarium Græcæ linguæ, for afternoons Parts on Mondaies and Wednesdaies.

7 Horace, Juvenal, Persius, Lucan, Seneca's Tragedies, Martial, and Plautus, for afternoons lessons on Mondaies, and Wednesdaies.

8 Lucian's select Dialogues, and Pontani Progymnamata Latinitatis, on Tuesday afternoons, and

9 Tullies Orations, Plinies Panegyrics, Quintilians Declamations, on Thursday afternoons, and Goodwins Antiquities at leisure times.

10 Their exercises for Oratory, should be to make Themes, Orations, and Declamations, Latine, Greek, and Hebrew; and for

poetry, to make Verses upon such Themes, as are appointed them every week.

11 And to exercise themselves in Anagrams, Epitaphs, Epithalamia's, Eclogues, Acrosticks, English, Latine, Greek and Hebrew.

12 Their Catechismes are Nowell, and Birket, in Greek, and the Church Catechisme in Hebrew. So that in six (or at the most seven) yeares time, (which children commonly squander away, if they be not continued at the Schoole, after they can read English, and write well) they may easily attain to such knowledge in the Latine, Greek, and Hebrew Tongues, as is requisite to furnish them for future studies at the Universities, or to enable them for any ingenuous profession or employment, which their friends shall think fit to put them upon, in other places.

But having somewhat to say further, touching the well ordering of a Grammar Schoole, (for I have here insisted chiefly concerning Teaching) I shall endeavour to proceed in my next Treatise, with Schoole-Discipline.

In the mean time you may observe, that the Method which I have here discovered, is for the most part contrived according to what is commonly practised in England and foreign countries; and is in sundry par-

ticulars proportioned to the ordinary capacities of children under fifteen years of age. The subject matter which is taught, is the same with that which is generally used by Grammars, Authours, and Exercises; Touching Grammars, I prefer Lilies for Latine, Camdens for Greek, and Buxtorf's Epitome for Hebrew, not excluding any other that may conduce to the compleating of Grammar Art. The Authours which I prescribe to be used, are partly classical which every Scholar should provide for himselfe; and because they are constantly learnt in most Grammar Schooles, I appoint them to be read at such times as are usually spent at Lessons.

The subsidiary Books are those which are helpful to children in performing their tasks with more ease and benefit; and, because all the Scholars will not have like need of them, and they are more then any one will desire to buy: these should be laid up in the Schoole Library, for every Form to make use on, as they shall have occassion. Some of these serve chiefly to the explication of Grammar, and are applyed to it; some are needful for the better understanding of classical authours, and are appropriated to them; and others are very requisite for the gaining of words, and phrases, and an ability

A school  
library for  
reference

**Use of  
translations**

for speaking or writing elegantly, and such times are set apart for perusing of them as are commonly truanted away in idleness, or needlesse sport. Now by the joynt using of these together, I endeavour that a Scholar may have a pretty knowledge of the Language which he learneth, as well as of his bare Grammar Rules, which without it signifie nothing. And therefore to help children more easily to gain the Latine, I have translated such books as they learn whilst they get the Grammar, into their own mother tongue, that by comparing, and using both together, they may be able after good acquaintance with the Latine, to traine themselves quite from the English. He that desires further satisfaction concerning the Translations which I have already made, may peruse that Advertisement, that I caused to be printed before Cato's Distichs English and Latine.

And if any man shall think to tell me, that I seem to trouble my Scholars with too many books at once, because a few if well learned, will suffice to make a Grammarian; I will give him here to consider—

1 That I have to deale with children who are delighted and refreshed with variety of books, as well as of sports and meats.

2 That a Schoolmasters aim being to teach these Languages, and Oratory, and Poetry, as well as Grammar, he must necessarily employ them in many Books which tend thereunto.

3 That the classical Authours are the same with other Schooles, and Subsidiaries may be provided at a common charge, as I shall afterwards shew.

The Scholars in a Grammar Schole may be fitly divided into six formes whereof the three lowest, which are commonly under an Usher, may be termed—

Classifica-  
tion

1 Rudimentaries, that learne the Grounds.

2 Practitioners, that exercise the Rules.

3 Proficients, that can speak and write true Latine. The three highest Formes, are employed by the Master to learne the Greek and Hebrew Tongues, together with the Latine, and to gaine some skill in Oratory and Poetry, and matters of humanity; and of these I may name the lowest Tertiani, the middlemost Secundani, and the highest Primani, because they seem to differ one from another in ability of learning, as these Roman legionary souldiers did in strength and use of Armes.

This division I have purposely made, that whether one Master alone be put to teach the whole, or have one, two, or more Ushers to

assist him, he may constantly train up his Scholars by one and the same way of teaching, (altering now and then onely some circumstances, as his own Discretion shall better direct him) and, that every Scholar may from his first entrance to the Schoole, proceed with cheerfulness in learning when he seeth plainly what he is to do from year to year, and how others before him in a playing manner, overskip those seeming difficulties, which he imagineth in his minde. And I conceive it will be no small satisfaction to Parents, and a mean to cease the indiscreet clamors of some against Schoolmasters, to see what method they observe in teaching, and how their children profit by degrees, according to their present apprehensions, and growth in years.

And now the God of heaven and earth in whose alone power it is to give increases, vouchsafe to bestow such a blessing upon our planting and watering, that our young plants may grow up in all godlinesse and good learning, and abound in the knowledge of our Lord Jesus Christ, whom onely to know, is eternal life. Amen.

# SCHOLASTICK DISCIPLINE

OR

THE WAY OF ORDERING A GRAM-  
MAR SCHOOLE

DIRECTING THE NOT EXPERIENCED, HOW  
HE MAY PROFIT EVERY PARTICULAR  
SCHOLAR, AND AVOYD CONFUSION  
AMONGST A MULTITUDE.

By C. H.

---

LONDON

*Printed by J. T., for Andrew Crook at the Green Dragon  
in Paul's Church Yard, 1659.*

( 229 )





## CHAP. I.

### OF THE FOUNDING OF A GRAMMAR SCHOOLE

The most of the Grammar Schooles which I have yet taken notice of in England, are of two sorts;

The Grammar Schooles of the period (a) mixed elementary and grammar

The first I may call mixt Schooles, where a structure is made, and an allowance given of ten, twenty, or thirty pounds per annum, onely to one man to teach children freely, that inhabit within the precincts of one Parish, or of three or four neighbouring Hamlets, adjoyning. And such Schooles as these very seldom or ever improve Scholars further, then to teach them to read and write, and learn some little (they know not what it meaneth) in the common Grammar; partly because the Master is overburdened with too many petty Scholars, and partly because many parents will not spare their children to learne, if they can but find them any employment about their domestick or ruerall affairs, whereby they may save a penny.

In some places more populous, an allowance is made to a Master of about twenty pounds per annum to attend Grammarians

onely, and ten pounds to an Usher, whose work it is to teach the Petties: in such Schooles as these, I have knowne some boyes more pregnant witted then the rest, to have proved very good Grammarians, and to have profited so in the Latine and Greek Tongues, as to come to good maturity in University studies by a Tutors guidance. But the Masters of such Schooles for the most part, either weaken their bodies by excessive toyle, and so shorten their dayes; or (as soon as they can fit themselves for a more easie profession, or obtain a more profitable place) after a few years quit their Schoole, and leave their Scholars to anothers charge, that either hath his method to seek, or else traines them up in another, quite different from that which they had been used to. And thus thorow the change of Masters the Scholars are either dispersed, or hindered from going on with that alacrity and profit, which otherwise they might.

(b) purely  
grammar  
schools

The second sort of Schooles are those which are purely Grammatical, being especially conversant in teaching the Art of Grammar. Now some of these have yearely salaries for the Master and one Usher, where the Master is employed in perfecting those Scholars, which the Usher hath already grounded. And many of these Schooles

(especially if they be situate in places where accommodation is to be had for Tabling) do happily train up many Scholars which about sixteen or seventeen years age are fit to be sent to the University. But in regard there is no preferment attending these Schooles, the most pregnant witted children are commonly taken thence, after they are well grounded, and disposed on to other places, where they may gain it. So that of all others our collegiate Schooles or those that come nearest them, have the greatest advantage of making most Scholars. For these having commonly large revenues belonging to them; do not onely provide sufficiently for a Master and one Usher at least, but also for a certain number of Scholars, which being for the most part the choycest wits, pickt out of other Schooles and such as depend upon hopes of advancement, do industriously bestirre themselves to attain what learning they can, and submit themselves orderly to such Discipline as is there exercised.

Some of  
latter  
having  
boarders

University

and school  
scholarships

But forasmuch as these greater Schooles rather intend the forwarding of such children as are already grounded, then busie themselves about meer Rudiments; it causeth many parents to disperse their little ones abroad to Tabling-Schooles, where (for the most part) there is but one man to teach a

Private  
boarding  
schools

few promiscuously hand-over-head, without any settled Method, and these changing and removing ever and anon, as cause is offered, do seldome attain any stable proficiencie in Grammar learning. Yet in some of these, where an able Schoole-Master is well seated, and provided with all fitting accommodations, so as to entertain many Gentlemens sonnes of good quality, and an able Usher to assist him in Teaching, I have observed children to make double profiting, in respect of other Schooles, because they have the advantage to spend much of that time at their bookes, which others trifle away, in running up and down at home; not to say, that the constant eye of the Master is an especiall means to regulate them in point of behaviour.

Now comparing all the Schooles which we have in England, with some that I read of in other Countries (that I may speak freely, and without offence to any man, submitting my self therein also to the judgement of those of my profession) I do not know one that is so compleated, as (perhaps) many might easily be, with all necessary accommodations, and advantages to improve children to what they are capable of, in their playing years, and wherein we evidently see, how many places of education beyond the Seas, do quite outstrip us.

And therefore from what I have heretofore read in M<sup>r</sup>. Mulcaster's Positions concerning the training up of children, in Ch. 40 (which he writ when he had been twenty years Schoole Master at Merchant Tailors Schoole, which was erected 1561, being afterwards head Master of Pauls, in 1600) and what I have been informed touching M<sup>r</sup>. Farnabies improvement of a private Grammar Schoole in Gold Smiths Alley, now called New street, also Jewen street; and what I myself have experienced for about fourteen years together, both in that place, and in Lothbury Garden, I am induced to think, that it is a matter very feaseable to raise many of our Grammar-Schooles to a far higher pitch of learning, then is ordinarily yet attained to in England. For whereas in most of our Grammar Schooles (as I have noted) there is but one, two or three Ushers besides the Master, imployed in teaching the Latine and Greek Tongues, and some smattering of the Hebrew together in one room, to six or seven Forms of scholars, who by reason of the noise of one another, (not to mention the clamour of children) and the multiplicity of their work, with several boyes in each Form, do both over-tire themselves, and many times leave things to the halves; I conceive a course may be taken (especially) in Cities and Townes

**Reformed  
grammar  
schools**

of great concourse, to teach a great multitude of Scholars (as Corderius professeth to have taught 500, and I have been informed, that in some places beyond Seas 2500 are taught in one Schoole) without any noise, in a pleasing and profiting manner, and in their playing years; not onely the English, Latine, and Greek Tongues (together with the Duties of Piety, and civil behaviour) but also the Easterne, and other needful forreign Languages, besides fair writing, Arithmetick, Musick, and other Preparatory Arts and Sciences, which are most obvious to the Senses;\* and whereof their younger yeares are very capable; that thereby they may be thoroughly fitted for ingenuous Trades, or to prosecute higher studies in the Universities, and so be able (when they come to mans estate) to undertake the due management of private or publick Affaires, either at home, or in other countries.

He that shall but consider the low ebbe that learning was brought to (by reason of the Danish barbarisme) in England, in King

---

\* An encyclopædic education such as was commonly advocated in the seventeenth century, and of which, following Bacon, Comenius, Milton, and Dury are the best known exponents (with, perhaps, Ratichius who did not however act up to his theory when he had the opportunity given him by the Prince of Anhalt-Köthen.)

Alfred's dayes, who could not find a Master in all his dominions, to teach him the Latine Tongue, (which he began to learn at thirty six years of age, having begun to read English at twelve, which his elder brethren, because less studious, could not attain to) and the paucity of them that understood Greek, not much above threescore years agoe, when a Scholar yet living of thirteen years old from the Schoole, was owned as a better Grecian, then most of the Fellowes of the Colledge to which he went; he that, I say, shall consider the former rareness of the Latine and Greek Tongues in England, and now see how common they are (especially since Queen Elizabeths dayes, in whose time, more Schooles were built, then there were before in all her Realm) and withall, take notice what an excellent improvement that noble-spirited M<sup>r</sup>. Busbie hath of late made at Westminster Schoole, where the Easterne Languages are now become familiar to the highest sort of Scholars, will undoubtedly think (as I do) that our children may be brought on to far more knowledge of Language and things, then hitherto they have been, and that also in a more easy manner.

And forasmuch as I observe it as a great act of Gods mercy towards his Church, that, in this jangling age of ours, wherein too many decry learning, he hath raised up the

Appeal to  
founders

Spirit of some, that know better what it is, to endeavour heartily to advance it, I shall here address my words to such whosoever they are, but more especially to the Honourable and Reverend Trustees for the maintenance of students. And as before I have hinted somewhat touching the erecting of Petty-Schooles (whereof there is great need, especially) in London; so I will here presume (and I hope it will prove no offence) to publish what I have often seriously thought, and sometimes spoken with some mens approbation, touching the most convenient founding of a Grammar-Schoole; that if it shall please God to stirre up mans spirit to perform so pious a work, he may do it, to the best advantage for the improvement of Piety and learning. For when I see in many places of this land, what vast summes have been expended (even of late) in erecting stately houses, and fencing large parcels of ground for Orchards and Gardens, and the like; and how destitute for the most part they stand, and remain without inhabitants; I am too apt to think, that those persons which have undergone so great a charge, to so little purpose, would willingly have disbursed as much money upon a publick good, did they but rightly know how to do it; since thereby their name and memory will be more



preserved; especially, if they have no children or posterity of their own to provide for.

But to return to the contrivance of a Schoole, which is to be in many things (as I have mentioned) above the ordinary way of Schooling, yet gradually distant from, and subordinate to University Colledges, which would thence also take a further rise towards perfection in all kinds of study and action. For the better grounded a Scholar is in the principles of useful matters, when he comes to the University, the greater progress he will make there in their superstructures, which require more search and meditation; so that at last he will be able to discover many particulars which have not yet been found out by others, who (perhaps) have not gone so rationally to work, as he may do, having obtained the whole Encyclopædia of learning, to help him in all sorts of Books.

Hoole's  
scheme for  
reformed  
schools

Such a Schoole then as may be fit for the education of all sorts of children (for we have seen the very poorest to have come to dignities of preferment by being learned) should be situated in a City or Town of great concourse and trading, whose inhabitants are generally addicted, and sufficiently accommodated to entertain Tablers, and are unanimously well-affected towards Piety, Learning, and Vertue. The place should be healthfully and pleasantly seated in a plen-

**The site\***      tifull country, where the wayes on all sides are most commonly faire, and convenient passage to be had from remote parts, both by land and by water.

**The school-house and playground**      The Schoole-house should be a large and stately building, placed by it selfe about the middle of the outside of a Towne, as near as may be to the Church, and not far from the fields, where it may stand in a good aire, and be free from all annoyances. It should have a little piece of ground adjoyning to it, which should be divided into a paved court to go round about the Schoole, a fair Orchard and Garden, with walks and Arbors, and a spacious green close for Scholars recreations; and to shelter the Scholars against rainy weather, and that they may not injure the Schoole in times of play it were good if some part of the Court were sheded, or cloystered over. This Schoole-house should be built three stories high, whereof the middlemost, for more freedome of the air, should be the highest above head, and so spacious, that it may contain (at least) 500 Scholars together, without thronging one another. It should be so contrived with folding doors made betwixt every Form, as that upon occasion it may be all laid open into one roome, or

**Arrange-  
ment of  
class-rooms**

---

\* C. f. the situation of the great English Secondary ("Public") Schools, e. g. Rugby, Eton, Harrow, Uppingham.

parted into six, for more privacie of hearing every Form without noyse, or hindrance one of another. There should be seats made in the Schoole, with Deskes before them whereupon every Scholar may write, and lay his book, and these should be so placed, that a good space may be left in the middle of the Schoole, so as six men a breast may walk up and down from Form to Form. The Ushers Pues should be set at the head ends of every Form, so as they may best see and hear every particular boy. And the Masters Chaire should be so raised at the upper end of the Schoole, as that he may be able to have every Scholar in his eye, and to be heard of all, when he hath occasion to give any common charge, or instruction. There may be shelves made round about the Schoole, and boxes for every Scholar to put his books in, and pins whereon they may hang their hats; that they be not trodden (as is usual) under feet. Likewise every Form should have a Repository near unto it, wherein to lay such Subsidiary books as are most proper for its use. The lowest story may be divided into several rooms, proportioned according to the uses for which they are intended, whereof one should be for a writing-Schoole, another for such Languages as are to be taught at spare houres, and a third as a Petty-Schoole for such children as cannot read English

Preparatory  
department

**Apparatus  
and library**

perfectly, and are intended for the Grammar-Schoole. A fourth room may be reserved for laying in wood and coales, and the rest made use on for Ushers or Scholars to lodge in, or the like occasion, as the Master shall think best to dispose of them to the furtherance of his Schoole. In the uppermost story, there should be a faire pleasant Gallery wherein to hang Maps, and set Globes, and to lay up such rarities as can be gotten in presses, or drawers, that the Scholars may know them. There should likewise be a place provided for a School-Library, and the rest may be made use of as Lodging roomes for Ushers and Scholars. But the whole Fabrick should be so contrived, that there may be sufficient lights and chimneys to every Form and roome. As for a house or Office, it should be made a good distanse from the Schoole, in some corner of the close, where it may be most out of sight, and least offensive.

**Lighting  
and  
ventilation****Master's  
house**

The Masters dwelling-house should be nigh the Schoole, and should contain in it all sorts of roomes convenient for entertainment and lodging and necessary offices that pertain to a great family. It should have a handsome Court before it, and a large yard behind it, with an Orchard and Garden and some inclosure of pasture ground. And there should be two or three roomes made

a little remote from the dwelling house, to which Scholars may be removed and kept apart, in case they are sick, and have some body there to look to them.

and  
infirmary

Now that every Scholar may be improved to the utmost of what he is capable, the whole Grammar-Schoole should be divided into six Forms, and those placed orderly in one roome, which (as I have described) may be so divided into six, that the noyse of one form may not at all disturb or hinder another. There should also be six able Ushers, for every particular form one, whose work should be to teach the Scholars according to the method appointed by the Master, and (that every one may profit in what he learneth) to be sure to have respect to the weakest, and afford them the most help.

Classifica-  
tion

The Master should not be tyed (as is ordinary) to a double work, both to teach a main part of the Schoole himselfe, and to have the inspection and government over all; but his chief care should be (and it will be businesse enough for one) to prescribe Taskes, and to examine the Scholars in every form, how they profit, and to see that all exercises be duely performed, and good order constantly observed, and that every Usher be dexterous and diligent in his charge, and moderate in executing such corrections, as is necessary at any time to be inflicted for

The prin-  
cipal free to  
supervise

✓

vicious enormities, but seldome or never, for errors committed at their Books.

**Salaries**

**Boarders'  
and other  
fees**

As for the maintenance of such a School, it should be so liberal, that both Master and Ushers may think their places to be preferment sufficient and not to be enforced to look for further elsewhere, or to direct their spare houres studies towards other callings. It were to be wished therefore, that a constant Salary of (at least) 100 $\text{£}$  per annum might be allowed to the Master, and 30, 40, 50, 60, 70, 80, per annum to his six Ushers. The raising of which maintenance (to use Mr. Mulcasters words) as it will require a good minde, and no meane purse; so it needs neither the conference of a countrey, nor yet the Revenue of a Romane Emperour. Besides the Master for his encouragement, should have liberty to make what benefit he can by tabling the strangers; and every of the abler sort of inhabitants in the Town, should pay him (at least) 10  $\text{s}$  per quarter, for a sons teaching, but all the poorer children should be taught gratis, on condition they be sent constantly to the Schoole, and that their Parents do engage they shall keep good order, and be cleanly and neat in their apparel; that they may not seem to disgrace their fellowes, or to be disdained by them for their poverty.

It would withall be a great encouragement to these poorer sort of children to learn, if some whom God hath enriched with more then enough, would spend the supererogation of their wealth, (as M<sup>r</sup>. Mulcaster terms it) in affording exhibitions of 8, or 10<sup>l</sup>. per annum towards keeping them at the Schoole, or sending them abroad as they are fit, to Trades, or Universities. They that go thither, should have larger exhibitions allowed them, upon condition that they employ more time then others in the study of Tongues, and critical learning; for the promoting whereof I shall onely propound M<sup>r</sup>. Mulcaster's question in his own words, which are these: If there were one Colledge, where nothing should be professed but Languages onely (as there will be some people which will proceed no further) to serve the Realme abroad, and studies in the Universitie, in that point excellently and absolutely were it not convenient? nay were it not most profitable, &c. As for what he writes further (in Chap. 41 of his Positions touching the division of Colledges by professions and faculties; and M<sup>r</sup>. John Dury hath lately published (in his reformed Schoole) and his Supplement thereto, concerning the bringing together into one society, such as are able to exercise themselves in any, or all kinde of Studies, that by their mutual association,

Technical  
and  
university  
training  
for the  
poorer  
children

Mulcaster  
and Dury  
quoted

Value of  
trained and  
experienced  
teachers

communication, and assistance in reading, meditating, and conferring about profitable matters, they may not onely profit their own abilities, but advance the superstructures of all learning to that perfection which by such meanes is attainable; I refer the more judicious to their Books, and leave it to the consideration of those that endeavour to promote Schoole-teaching, whether such a Schoole as I have now delineated, would not be of great concernment to the Church and Commonwealth, where-out to pick more able Schoole-Masters, that by degrees have been exercised in teaching all sorts of Scholars, for (at least) seven years together, then many men that have scarce saluted, or are newly come from the Universities can suddenly prove to be. For I think it one thing to be a good Schoole-master, and another thing to be a good Scholar, though the former cannot well do his duty as he ought, except he be also the latter.

Lost  
ground to  
be  
recovered

I might here bewayle the unhappy divertment of Jesus Colledge in Rotherham, in which Town, one Thomas Scot, alias Rotherham (a poor boy in Ecclesfield Parish) having had his education, and being advanced to the Arch-bishoprick of York, in the time of Edward the fourth, did out of love to his country and gratitude to the Town, erect a Colledge as a Schoole, for a Provost who was



to be a Divine, and to preach at Ecclesfield, Laxton, and other places (where the Colledge demeanes lay) and three Fellowes, whereof one was to teach Grammar, another Musick, and the third writing; besides a number of Scholars; for some of whom he also provided Fellowships in Lincoln Colledge in Oxford. But in the time of Henry the Eighth, the Earle of Shrowesbury (who as I have heard was the first Lord that gave his vote for demolishing of Abbies) having obtained Roughford Abbey in Nottinghamshire (to the Prior whereof the Lordship of the Town of Rotherham belonged) took advantage also to sweep away the Revenues of Rotherham Colledge (which according to a rentale that I have seen amounted to about 2000£ per annum) and after a while (having engratiated himself with some Townsmen, and Gentlemen there about by erecting a Cock-pit he removed the Schoole out of the Colledge into a sorry house before the gate, leaving it destitute of any allowance, till M<sup>r</sup>. West (that writ the Presidents) in the time of Queen Elizabeth, (and when M<sup>r</sup>. Snell was Schoolmaster) obtained a yearly salary of tenne pounds per annum, which is since Paid out of the Exchequer, by the Auditor of Accounts. I remember how often and earnestly M<sup>r</sup>. Francis West, who had been Clerk to his Uncle, would declaime

School  
replaced by  
a cock-pit

against the injury done to that Schoole, which indeed (as he said) ought still to have been kept in the Colledge, and how when I was a Schoole-master there, he gave me a copy of the Foundation, and showed me some rentalls of Lands, and told me w[h]ere many Deeds and Evidences belonging thereunto were then concealed, and other remarkable passages, which he was loth to have buried in silence.

But I onely mention thus much touching that worthy Foundation, to shew how charitably some men have been addicted to cherish the roots of learning, and how covetously others have been bent to destroy the whole body of it, even in former ages; And I hope none will be discouraged from Pious undertakings, for feare least his benevolences should in these or after times be perverted, when he considereth that God looketh upon the sincerity of his ends, and will accordingly reward him, though what he religiously intended, may unhappily be abused by others, contrary to his minde.

I shall now to end this chapter, recite some remarkable passages of M<sup>r</sup>. Mulcasters out of his Positions (Ch. 40) which I leave to the consideration of others, to think how far they concur with what I have said, as well concerning the foundation of a Petty, as a Grammar School.



( 250 )

own teaching, for the chief points, and the same under the Ushers, for the more usual and easie.

## CHAP. II.

### HOW THE MASTER SHOULD MAINTAIN HIS AUTHORITY AMONGST HIS SCHOLARS

Authority is the true mother of all due order, which the Master must be careful in every thing to maintain, otherwise he may command what he pleaseth, but withall, he must give the Scholars liberty to do what they list. Which what an horrible confusion in their places, what insufferable neglect of their tasks, what unrulinesse in point of behaviour, what perpetual torment to the painful Master, and his Ushers, and what unavoydable disgrace it bringeth upon a Schoole, let them that are Actors or Spectators thereof give testimony. ¶ That therefore the Master may have all his lawful commands put in execution with due alacrity, and his decent orders diligently observed, I conceive it requisite, that,

Directed  
freedom,  
the rule of  
discipline

¶ He be sure in all things to behave as a Master over himself, not only by refraining those enormities and grosser faults, which may render him scandalous to every one, but checking his own passions, especially that of Anger; and if at anytime he seem to have

Self-control  
of the  
teacher

to win the  
pupil's  
imitation  
and esteem

cause to be provoked to it, and feel it to come too violently upon him, let him rather walk aside awhile out of the Schoole to divert it, then express it openly amongst his Scholars by unseemly words or gestures. He should indeed endeavour to behave himself unblameably in all Christian-like conversation before all men, but so amongst his Scholars, that they may have much wherein to imitate him, but nothing whereby to disgrace him. And towards his neighbours, his affability should be such, as to win their love and respect so that they may be ready at all times to countenance the Masters well-doing, and to vindicate the credit of him and his School, when they hear it unjustly traduced.

Discipline  
to be  
rational, not  
arbitrary

2 When he commands, or forbids any thing to be done, he should acquaint his Scholars with the end intended, and the benefits or inconveniences which attend such, or such a course. For children have so much use of reason as to delight to heare perswasive arguments of reason, though the declivity of corrupt nature makes, that they do not much mind them, where there is no feare of a rod for doing amisse. Yet sometimes it may be best to say onely, Do this, or do it not, where you think it of no concernment to them to know the reason, and would make trial of their readinesse to obey, without asking why or wherefore.

3 One main way to bring Scholars to a loving and awfull respect of their Master, is for him to shew himself at all times pleasing and cheerful towards them, and unwilling to punish them for every error; but withall to carry so close an eye upon all their behaviour, that he can tell them privately, betwixt himself and them alone, of many faults they commit when they think he knows nothing, and let them see how he dare correct them for the like offences when they presume to commit them again, and especially if they behave themselves stubbornly before their fellowes. Yet to win a boy of a more stubborn spirit, it is better sometimes to forbear blowes, when you have him submit to the rod, then to punish him so for a fault, as to make him hate you, and out of despite to you to do the like, or a worse mischiete. And when any general misdemeanor is committed, the Master should shew himselfe impartial towards all, so as either to pardon or punish all. But in afflicting punishments, as he should let none escape, so he should let the most untoward feele the most smart; but beware he deal not rigorously, much less cruelly with any; for that will cause an utter dislike in all the Scholars towards the Master, fearing he will deale so with them, in case they so offend, and thinking it to be no

Watchfulness and kindness

argument of love, where severity of correction is used.

Praise of  
those who  
do well

4 But nothing works more upon good natured children, then frequent encouragements and commendations for well doing; and therefore, when any taske is performed, or order observed according to his mind, the Master should commend all his Scholars, and especially the most observant, and encourage the weak, and timerous, and admonish the perversest amongst them to go on in imitating their example, in hopes of finding as much favour at his hands, as they see them have.

Interfering  
parents

5 In some places a Master is apt to be molested with the reproachfull clamours of the meaner sort of people, that cannot (for the most part) endure to have their children corrected, be the fault ever so heinous, but presently they must come to the Schoole to brave it out with him; which if they do, the Master should there in a calme manner admonish them before all his Scholars, to cease their clamour, and to consider how rash they are to interrupt his businesse, and to blame him for doing that duty to which he is entrusted by themselves, and others, their betters: But if they go about to raise scandalous reports upon him, he may do well to get two or three judicious neighbours to examine the matter, and to rebuke the par-

A wise  
suggestion



ties for making so much adoe upon little or no occasion. Thus we shall see Scholars abundantly more to respect the Master, when they know how grossely he is apt to be wronged by inconsiderate persons, and that wise men are ready to vindicate his cause.

Whereas if they once see their Master liable to every bodies censure, and no man take his part whatever is said of him, they themselves will not care what tales they make to his utter disgrace, or ruine; especially, if he have been any whit harsh towards them, and they be desirous to out slip the reines of his Teaching and Government.

### CHAP. III.

OF SCHOOLE-TIMES. OF SCHOLARS GOING  
FORTH OF THE SCHOOLE, AND OF PLAY  
DAYES.

School-  
hours

Though in many Schooles I observe six a clock in the morning to be the hour for children to be fast at their Book, yet in most, seven is the constant time, both in Winter and Summer, against which houre, it is fit every Scholar should be ready at the Schoole. And all they that come before seven, should be permitted to play about the Schoole, till the clock strike, on condition they can say their parts at the Masters coming in; else, they are not to play at all, but to settle to their books, as soon as they come.

Tardiness

But here the Master is to take heed, that he be neither too rigorous with those of weaker age or constitution for coming somewhat tardy; nor indulgent towards those, who through manifest sloth, and frequent loytering, neglect the houre. For in the one it will breed a daily timerousnesse, and in the other it will make way to licentiousnesse; and on the one side Parents will clamour, on the other side

the Schoole will receive disgrace. However the best is to be as strict as possibly may be, in seeing that every Scholar come at the just houre, and note it as a punishable fault in him that cometh late; except he bring a note of excuse from his Parents, or Hosts hand, and a promise withall, that he shall not offend often in that kind.

It is not amisse for every Scholar in every Form to put down his name in a book (kept common for that purpose) so soon as he comes to Schoole every day, that it may be upon record, whether he used to come with the foremost or the hindmost, and how often he was absent from the Schoole; likewise every Scholars name should be called over according to the Bill every Schoole hour, and they that are present should answer for themselves, by saying Adsum, and his next fellow should give notice of him that is absent, by saying, Abest. Marking  
attendance

The common time of dismissing Scholars from Schoole in the fore-noons, is eleven a clock every day, and in the afternoons, on Mondaies, Wednesdaies, and Fridaies, five a clock, but on Tuesday afternoons, foure; and on Thursdaies, three. Touching which, a care would be taken that the taskes of every Form may be fully dispatched rather a little before these houres then after; that then the Scholars which intend writing or Dismissal

cyphering, or the like, may go to the Writing-Schoole as they yet use to doe about London. Neither would I have the Scholars to be precisely observant of the clock, as just upon the first stroke of it to rush out of Schoole; but notice being given to the Master that it is stricken, and he having given the word for dismissing the Schoole, all the Scholars should come one by one orderly out of their seats according to their Forms (the lowest beginning first, because they are commonly next the doore) and salute him with their hat in their hands, and so quietly depart out of the Schoole without thrusting, or striving one to get out before another. It were good if there were hour-glasses in the Schoole, to give notice how the time goes on.

And for their ready going home, or to the Writing Schoole, there should be private Monitors\* appointed to inform the Master so soon as they return to the Schoole again, who they are that neglected their duty therein.

Intervals  
for  
recreation

That space of intermission about nine and three a clock, which is used at Westminster Schoole, and some others, and is so much commended by M<sup>r</sup>. Brinsley) Chap. 33 of his Granimar Schoole) cannot so well be observed, nor is it so requisite in those Schooles, in which Scholars meet not till

---

\*Cf. Dury's monitors in the "Reformed School."

seven in the morning; for the variety of their several tasks, will take away that tediousnesse that seems to accurre by the length of time,\* and those Subsidiary Books provided for the lower Formes, will prevent the over toyling of themselves by their present work. And that those disorders which usually befall in Scholars running forth in Schoole time, may be some-what remedied, this or the like course may be taken.

1 Let it not be lawful for above one boy in twenty to go forth at once; and at his going forth, let every one come to the Master, or that Usher to whose charge he belongs, and in his hearing repeat four or six vocabula's or phrases, which he hath not said before, and then lay down his book, with his name writ in it in a place appointed within the Masters view, that so it may be knowne at once, both how many, and who are out of doores, and how long they tarry abroad. At their coming in, they should again repeat the like number of Vocabula's and Phrases, as they did at their going forth.

2 The Master should do well now and then to send a privie spie,† who may truly observe and certifie him, how every scholar spendeth his time abroad, and if any be found

✓

---

\* Hoole was evidently aware of the value of the alternation of studies.

† C. f. again Dury and the Jesuits.

to go forth upon no occasion, or to truant it without doors, let him be censured or re-proved, according to his demerits.

The grant-  
ing of  
special  
holidays

3 The granting of a Play-day is to be referred wholly to the discretion of the Master, who must in this be as fearfull to work his Scholars hinderance, and the Schooles discredit, as willing by such a courtesie to gratify his deserving friends; who if they be any whit reasonable, will be easily satisfied with a just excuse of denial; but if they be unreasonably importunate, they ought to be served with as unreasonable a nay say; so that Play-dayes should be rarely granted, except to such as may seem to claime more then ordinary intrest in the Schoole, and to whom the Master is bound to shew his due respects, especially before his Scholars.

Visits from  
friends

In places of great resort, and where often sollicitation is used to be made for play (especially by mothers that come to visit their children which are tabled at Schoole) it were good that a piece of an afternoon were designed constantly afore-hand, on which (in case any suit should be made) the Scholars might have leave to play; but if not, that they be held to their books. Yet if there have not a Play-day been granted, nor a Holy day intervened for some weeks together, the Master may himself propound to his Scholars, that in case they performe all

their Tasks very well and orderly; so as to dispatch them by such an hour on such a day, they shall play the remainder thereof and then (as at other times also when a Play-day is intended) one of the upper Form (at least) should make a Petitory Oration to the Master, or them that come to crave play; and another, a Gratulatory speech after leave is obtained.

When both Thursdayes and Saturdayes in the afternoons are halfe Holy-dayes, I think Tuesdayes the fittest, on which to grant play; in other places, Thursdayes may seem the best. But this I leave to the discreetion of the Master, who knoweth what is most convenient for his own Schoole.

Now in granting a Play-day, these directions may be useful.

1 That there be never more then one Play-day granted in one week, and that onely when there is no Holy-day in that week, and when the weather also is clear and open, and the ground somewhat dry.

2 That no Play be granted till one a clock (at the soonest) when all the Scholars are met, and Orations have been said.

3 That all the Scholars be dismissed orderly into some close (or other place appointed for such a purpose) near the Schoole where they may play together, and use such honest and harmlesse recreations, as may moderately

Supervision  
of the  
playing-  
field

exercise their bodies, and not at all endanger the health.

And because some boyes are apt to sneak home, or straggle from the rest of their fellows out of their bounds, prescribed them to play in; you may do well to give order to him that hath the Bill of all their names, to call it over at any time amid their sport, and to take notice of all such as have absented themselves, and to give you an account of them when they return into the Schoole; which should be upon Play-daies before five of the clock, that they may blesse God for his provident hand over them that day, and so go home. And that the Master may sometimes see into the various disposition of children, which doth freely discover it self by their company, and behaviour at play; he may now and then take occasion to walk at a distance from them, (or if he come nearer) to stand out of their sight, so as he may behold them in the throng of their recreations, and observe their gesture and words, which if in any thing they be not as becometh them, he may afterwards admonish them in private to behave, or speak otherwise.\* But an especial care must be

---

\*The master's practice of playing with the boys, which has been for many years common in English schools of the character Hoole is describing, is preferable to the method here suggested.



taken, and a charge accordingly often given, that your Scholars do at no time play with any but their own Schoole-fellowes, or other ingenuous children about home; which their Parents or Friends know and whom they are willing should be admitted into their company; for besides the evil which may be contracted by learning corrupt discourse, and imitating them in many shrewd turns; boyes that are under little or no command, will be very subject to brabble and fight with Scholars, and the rather because they know the Master will not allow his Scholars at all to quarel, and if they can do them maime, they will attempt it, that the Master may have occasion to call them to account for it. So perverse is our corrupt nature (especially) where education hath not sway.

## CHAP. IV

OF ADMISSION OF SCHOLARS; OF ELECTION  
OF FORMS; AND OF SCHOLARS ORDERLY  
SITTING, AND DEMEANOUR IN THEIR SEATS,  
WHEN THEY ARE AT SCHOOLE.

**The admis-  
sion of new  
scholars**      1 No children should (as I have formerly  
said) be admitted into a Grammar Schoole,  
but such as can readily read English, and  
write a legible hand or at least be willing to  
learn to write, and to proceed in learning  
Latine. And it is therefore best to try, in  
the presence of their parents or friends that  
bring them, what they can do, by causing  
them to read and write (if they can) before  
them, that themselves may be judges of  
their present strength or weaknesse, and ex-  
pect proficiencie from them according as  
they see their capacity, not hastening them  
on to fast, and rating at them daily, because  
(perhaps) in their judgements they do not  
learn so well as their neighbours children.

The best is to admit of young beginners  
onely once every year, and then to take in  
all that can be gotten from the Petty-schooles;  
for company will encourage children to ad-

venture upon an uncouth course of learning, seeing the more the merrier;\* and any discreet Parent will be easily persuaded to forbear his son a while when he considereth it will be more for his profiting to have company along with him, as he learneth, and he may be daily bettered in reading English, and forwarded by learning to write, before he came from the Pette-Schoole.

The fittest season of the year for such a general admission of little ones in the Grammar Schoole, doth seem to be about Easter; partly because the higher boyes are usually then disposed of to Trades, or the Universities, and partly, because most children are then removed from one Schoole to another, as having the Summer coming on for their encouragement.

When you thus have admitted a company of boyes together, you may let those that can read best, obtain the higher places, till they come to get the Rudiments of Latine without book, and then you may rank them into a Form, Because,

Annual  
promotions

Classifica-  
tion by  
reading

later by  
Latin

2 It is a main help to the Master, and a furtherance to all the Scholars, that the whole Schoole be reduced into Formes, and those also as few as may be, respecting the

Principles  
of grading

---

\* An original use of a popular saying, showing the heartiness of feeling with which Hoole broached his subject.

## Emulation

different years, and capacity of each Scholar. And if there were six hundred Scholars or more in a Schoole, they might all fitly be ranked into six Forms,\* by putting those of equal age and abilities together, and the toyle in hearing Parts, or Lessons, and perusing Exercises, (as I will show anon) would not be much more with an hundred orderly placed, and well behaved in a room to themselves apart, then with three or foure single boyes in several employments. Not onely because the Master or Ushers do thus at once impart themselves to all alike, and may bestow more time amongst them in examining any Task; but also because by this means emulation (as a main quickener of diligence) will be wrought amongst them, insomuch as the weakest Scholar amongst them will be loth to lagge alway behinde the rest; and there is none so stupidly blockish, but by

---

\*Comenius also speaks of classes of one hundred scholars, but with some reservation. He falls back upon a system of monitors or "decurions" (each boy having charge of ten) in order that all may have some attention. This granted by way of organization, Comenius claims that his method stands to existing school methods as the art of printing to the old method of producing individual copies by hand. Hoole's plan is different, and copied rather from the Jesuits and their system of class contests. There is little doubt that Hoole overestimates the power of emulation as an incentive to the "weakest scholars" in a class of one hundred.

help of company will learn that which he would not obtain being alone, and I have seen the very hindmost oftentimes to help all his fellows at a dead lift. The Teachers constant care should be in every Form, as to direct and examine every particular boy, so to help forward the weakest, that in everything he doth, he may understand himself, and it is not to be said, with what alacrity they will all strive to out-doe one another, so that sometimes he that cometh behinde all the rest, will be as fit to make a leader of the Form, as those that are the foremost in it.

Individual  
attention

To provoke them all therefore to emulation, and that none may complain, or think himself injured by being left behinde; use constantly once at the end of a moneth, and when all your Scholars are together to make a free new choyce in every Forme, after this manner.

1 Let every Scholar in the Forme give his own voyce, concerning which boy he thinketh to be the best proficient, and ablest for the present to lead the company; and having set him aside, let them all passe their voyces again concerning whom they judge fittest to stand the next to him.

The vote of  
the class

2 Then set these two opposite one to another, so as the better Scholar may take the leading of the upper side, on your right hand,

Class-  
contests

and the other, the leading of the lower side, on your left hand.\*

3 And that there may not be much inequality in the sides, let the lower leader have the first call, and liberty to take what boy he thinketh the strongest, out of all the rest, and then let the higher leader have the next call, and liberty to take whom he liketh; and so let them proceed to call by course, till they have (like ball players) ranked all their fellows to their sides, and so strongly and evenly set themselves in a posture one side against another, that it may be hard for any one to judge, whether is the stronger.

By thus choosing amongst themselves they will be all so well pleased, that the Master

---

\* Compare the practice of the Jesuits, see Quick's *Educational Reformers*, Appendix, p. 529. The editor saw this method at work in a class-room at the George Junior Republic. By its means a very real interest was being aroused in a formal geography lesson upon names of states, towns, and rivers. The striving for the success of one's side was very manifest, even amongst these neglected and backward children. Professor Laurie summarizes the ideas of Comenius upon this point; "The word school, *schola* or *ludus*, indicates an institution where many are assembled together to strive for some end, but to strive under the conditions of play, and these conditions are movement, spontaneity, society, rivalry, order, [could any one but an educational genius have ranged "spontaneity" and "order" side by side?] and pleasurable exercise. The school will thus truly become a *ludus literarius*."

shall never be blamed for endeavouring to  
 preferre one boy before another or keeping  
 of any back, that would seem to go faster  
 then his fellowes at his Book. And indeed  
 I have sometimes admired to observe the  
 impartiality and judgement of children in  
 placing one another according to their abili-  
 ties and parts, waying [waiving] all other  
 by-respects by which men would be inclined  
 to set one higher, and another lower. Yet  
 if sometimes they seem to mistake in their  
 judgement concerning a boy, that is but  
 newly come amongst them; or to be too par-  
 tial against any other upon some general  
 splene, which is but very rare; The discreet  
 Master may after the election, correct the  
 error by giving such a one a place to his own  
 liking, which he may keep till the next  
 choyce, except some of his inferiours have a  
 list to dispute with him for his place, and then  
 he must put it to the hazard, having a lawful  
 time given him to provide before-hand for  
 the contest.

The master's  
control

3 Let all the Scholars take their places in  
 the Schoole, according to their several Formes  
 and let every one sit in his Form in that  
 order in which he was elected. It were good  
 that the seates were so equally set on both  
 sides the Schoole, as that the higher side of  
 each Form, might keep the higher side of the  
 School, I mean, that on the Masters right

Arrange-  
ment of  
classes

hand; and the lower side of the Form, the lower side of the Schoole, which is that on the Masters left hand. However, let the upper side take alwayes the upper, and the lower the lower seats.

This placing of Scholars in an opposite manner, side against side, is good in many respects, as

1 To know on a suddain who is unruly in or absent out of his place.

2 To have them ready paired at all times for Examinations, Disputations, or Orations, or the like.

3 To keep order in going in and out of their seats to say, or in going home from Schoole, or the like.

4 To increase courage in the Scholars, who are delighted to let their friends see, what place they keep amongst the rest, when they come to visit them.

As they sit in their seats, be sure to keep them continually imployed, by proportionating every taske to the time and their strength, with respect to the capacity of the weakest; for by this means, the strongest boyes will have more leisure to help, and see the weakest can do their work, for which purpose they should be appointed sometimes to sit in the middle amongst the rest, that they may more readily be consulted with and heard of all. These should sometimes con-



strue, and sometimes examine over their Lessons, having their Grammers, and Dictionaries, and other subsidiary books to help them out of which they should appoint others to find what they enquire after; and this will be so far from hindering their own progresse that it will encourage them to go faster onward, when they see how readily they can lead the way, and incite their fellowes to follow after them.\*

When in getting Lessons, the whole Form shall be at a non-plus, let one of the leaders have recourse to the Master or Ushers, or to whom they shall appoint him to go for resolution. But I have found it a continual provoking of Scholars, to strive who should learn the fastest, to let both the sides of one Form, as they sit apart, so to look to provide their Lessons apart; and when they come to say parts and lessons, or to perform exercises, to bicker one with another, and propound those things to be resolved in by their opposites, which they observe the Master to have

---

\* The appeal to the spirit of service is a valuable supplement and qualification to what Hoole has been saying about emulation. Here the boys are tempted to strive for the sake of the twofold pleasure of knowing and helping. But one fears that the method, resembling probably the decurion system of Comenius, would as here described lead to considerable noise and confusion.

( 272 )

omitted; and they think they cannot tell, and let it be constantly noted which side hath the better all the week, that when afterwards they come to a general dispute at the weeks end for places or sides, it may be considered.

## CHAP. V

OF SAYING PARTS AND LESSONS; AND OF  
PERUSING TRANSLATIONS, AND ALL OTHER  
KIND OF EXERCISES.

I The best time for saying Grammar Parts, or the like, is the morning, partly because the memory is then the freshest; and partly, because children may take the opportunity over night to get them perfectly at home. The saying  
of lessons

But forasmuch as Vocabula's are more easie to be impressed in the mind, and require less paines in getting, I conceive it not amisse, that children be continually exercised in saying them for afternoons parts at one a clock before which hour they may prepare themselves aforehand (even) amid their play.

After parts said, the Master or his Ushers should immediately give Lessons to every Form or appoint a boy out of an upper Form to give Lessons to that which is next below Preparation  
of new  
work\*

---

\* This is a valuable practice "more honoured in the breach than the observance". It was recommended and used by Ascham (tutor to Queen Elizabeth) as part of his "Ready way to the Latin tongue".

him, in his hearing; which he should distinctly construe once or twice over, and note out all the words, wherein the most difficulty of parsing seems to lye, and name the Tropes and Figures and Phrases, and other elegancies that are to be found (especially) in higher Authours.

Various  
hints upon  
class-man-  
agement

The lessons should be got ready to be said against ten a clock in the forenoon, and four in the afternoon; at which time the Scholars should come all orderly and quietly out of their Form, and taking their places where they ought to stand, (so as one side may be opposite to another) they should all make their salutes, and then say one after another, except they be appointed otherwise.

For sometimes when you have occasion to make more hastie dispatch with a Form, you may cause any one or more to say the whole Lesson, or by pieces; but be sure that they all come very well provided, and that every one be intent upon what another is saying, for which purpose you may note him that hath been most negligent in his seat, and ask him ever and anon, what it was that his fellow said last.

To save your own lungs in asking many questions, and telling Rules, or the like, you may let every two boyes examine one another, and yourself onely help them, when they are both at a mistake.

You may easily amend that common and troublesome fault of indistinct and muttering speaking, by calling out a bold spirited little boy, that can speak with a grace, and encourage him to give the other an higher note for the elevation of his voyce; for this will at last enforce the boy you are troubled with, to speak louder, and with a better grace; and to strive to pronounce his words more distinctly, then the other did before him.\*

After lessons are ended, you may let every one propound what questions he pleaseth, for his opposite to answer, and this will be a means to whet them on to more diligence in getting them, before they come to say.

In the three lowest Forms, or in others, where all have the same Translations, or Dictates, you may cause onely him whose performance you most doubt of, to read what he hath written both in English and Latine and help him, as you find his errour, to correct it, and see that all the rest amend their own faults accordingly. Afterwards you may let one parse it both in English and Latine, and order them all to write it over

---

\* One of the good points in the "stylist" phase of the Renaissance movement as propounded and practised by Sturm and the Jesuits (and cf. Rabelais's *Gargantua*), was the attention paid to graceful and effective speech.

again fair in a Paper-book for themselves, and to give you also a copy of it neatly written in a loose paper, every Saturday. And thus you shall have every one begin to leane to his own strength, a thing very necessary in all kinde of Exercises, though they doe the lesse.

If you once take notice of any boyes strength you may easily judge of what he bringeth, whether it be his own, or anothers doings.

But in the upper Formes, and where they have all several Exercises, it is necessary that you peruse what every Scholar hath done. And for this work, you may set apart Saturday fore-noons, after Grammatical Examinations are ended, and before they say their Catechismes. And that they may write them fair, you should sometimes compare them with their Copy-Books, or such pieces as they writ last, at the Writing-Schoole. Before they bring them to you to read, let them peruse one anothers Exercises amongst themselves, and try what faults they can finde in it; and as you read them over, where you see a grosse mistake, explode it; where you espie any over-sight, note it with a dash that they may amend it; but where you see any fault, which is beyond their power to avoyd, or remedy, do you mildely correct it for them, and advise them to observe it for the future. However, forget not to commend him most

A time-  
saving  
expedient

that hath done the best, and for his encouragement to make him read his exercise aloud, that others may heare it, and then to hang it up in an eminent place, that they may imitate it; and if any one can afterwards outdo it, let his exercise be hung up in its stead.\*

But if any one hath lazily performed his exercise, so that it be worse then all the rest, let it be cut in fashion of a leg, and be hanged up by the heel, till he make a better, and deserve that that may be taken down. It is not amisse also, to stirre them up to more diligence, to have a common paper book, wherein the names of all in every Form that have optime and pessime performed their weekly exercises may be written, and that the one may have the priviledge to beg a Play-day once a moneth, or to obtain pardon for some of his fellowes; and the other may be confined to some task, when a Play-day is granted.

---

\* A better practice is that of the American teachers who exhibit all exercises showing excellence; and better still the practice of those who hang up some work by every member of the class, the only condition being, that it does the individual credit and represents his best. Hoole's ridicule of the worst exercise is a less effective plan than this. Indeed, for the worst boy to forfeit his half-holiday would sometimes be cruel.

## CHAP. VI

OF WEEKLY REPETITIONS; OF GRAMMATICALL  
EXAMINATIONS AND DISPUTATIONS; OF  
COLLECTING PHRASES, AND GATHERING  
INTO COMMONPLACE BOOKES; OF PRO-  
NOUNCING ORATIONS, AND DECLAMATIONS.

Friday for  
recapitula-  
tion

I have not in either of the foregoing Treatises made mention of any thing to be done on Fridaies, because that day is commonly spent in most Schooles, in repeating what hath been learned in the foregoing part of the week; which custome, because it is a mean to confirm childrens memories in what they learn, I willingly conform thereunto. ✓

After Chapter's therefore read in the morning, let them repeat their wonted Parts, and afterwards their Lessons, all which they will be able to say together, out of their several Authours, so that some be made to repeat out of one book, and some out of another.

For if due care be but had aforehand, that Scholars be very ready and perfect in their daily taskes, it will take away all toyle and



timerousnesse, which usually attends these Repetitions, and make that this day will become the veryest play-day in all the week; when boyes shall see that they have nothing to do, but what they can do already, (at least) with a little looking of it over on Thursdaies towards evening at home, what they have translated out of any Authour in Prose, should be read out of English into Latine, and what they learn in Poets, should be said (as well as can be) by heart, both for the verse and the matter sake, which will furnish them with Authorities, and sharpen their invention of versifying.

After Repetitions ended, the Master should note all the Phrases and Sentences, and other things observable in their Lessons, which they should transcribe into Phrase-Bookes, for their constant use in writing or speaking, or making exercises, as we have mentioned already before.

Acquiring  
material for  
composition

✱ And because the most leisure is gained on Friday afternoons, it will not be amisse about three a clock to let every Form to dispute side with side, one after another, after this manner.

1 Let every one propound to his opposite two or three questions, which he thinks most difficult out of his weeks work, which if the other cannot answer readily before he count six or ten in Latine, let him be Captus, and

the questions be propounded to his next fellow. The lowest in the Form may begin the dispute, and so go on to the highest in either side, who should keep reckoning of those that are capt, and how often.

2 Besides their weeks work they may try, who can most perfectly repeat memoriter, a part of the Grammar, or any Authour which they read, or who can recite the most Vocabula's under one head, or who can vary a phrase the best, or imitate any piece of an Oratour or Poet.

3 Some time should also be spent in Capping\* Latine verses amongst the lower Forms, and Greek verses amongst the highest; for which they may provide themselves out of a Capping book, which seems to be made on purpose by Bartholomæus Schonborn or Gnomologicon Poeticum, made lately by M<sup>r</sup>. Rosse, besides which, they may contrive a little Book of their own, wherein to

---

\* The same word as to cap, i. e., to provide with a cap; metaphorically, to overtop, outdo, excel, (e. g., "that caps all"); hence to cap a story or quotation with another, bringing in the idea of emulation or contest which the word here has. To cap verses was to follow up one quoted verse with another beginning with the initial or final letter of the former, rhyming with it, or corresponding with it in some other arbitrary way. The scholar's own book of alphabetical selections would evidently serve their turn excellently in such a contest.

write verses Alphabetically out of the best Poets.

Let that side which appeareth to be the victor have the upper seat in the Schoole, till a new choice be made, except the other can win it from them before, and bring them back with a hissing disgrace. [!]

Amid these disputes, the Master must have a great care to suppress noise and tumultuous clamour, and see that no boy stirre out of his appointed place. For they are apt to heighten their spirits beyond moderation, if the Masters discretion doe not settle them.

Let it be now lawful for any lower boy in a Form, to dispute with one above him for his place. M<sup>r</sup>. Stockwoods Disputations\* will be helpfull to the upper Scholars.

Now, that all your Scholars may be thoroughly grounded in their Grammar, so as not to be apt to forget what they have learnt in it;

---

\*The term *disputations* refers to the graduating exercises required by the universities in their early days. The exercises consisted in maintaining a thesis against opponents, or challenging the thesis of another. As has been pointed out, the Cambridge term *Wrangler* is derived from this old practice. The exercise was largely a formal one, and stood for two of the subjects of the mediæval *Trivium*, rhetoric and dialectics or logic. As Hoole suggests the exercises in connection with grammar, all three of the subjects of the *Trivium* were included in the school disputations.

Recapitulation of  
grammar on  
Saturday  
mornings

let them all be exercised in the examination of a part of it every Saturday morning thus;

1 Let the first and lowest Form examine the two next above them out of the examination of the Accidents, asking them the Questions as they are in the Book, and causing them to answer without book, and according to the Accidents.

2 Then let all those three Forms run over the Examples of the Declensions and Conjugations, as I formerly shewed, and try, who can push one another in declining any hard Noun or Conjugating and Forming any Verb, and give the Rule of the Gender of the one, or Preterperfect tense, or Supin of the other; When these have done

3 Let the fourth Form examine the two highest Forms in Examinatio Latinæ Grammaticæ, and sometimes in Elementa Rhetorices, and then

4 Let these three Forms run over the Paradigmes of the Greek Declensions and Conjugations.

5 Afterwards the two upper Forms may bicker with one another touching Grammar niceties either Latine or Greek, which they have taken notice of, and collected into a Common-place-book, as I mentioned before.

Latin to be  
spoken in  
school

But a principal care must be had to bringing all your Scholars to an habit of speaking Latine, and therefore a strict Law should be

made and observed, that every Scholar (especially after he hath been one quarter of a year at Schoole) should either learn to speak in Latine, or be enforced to hold his tongue.\* And to help the little ones in so doing, besides those Phrasiuncula at the end of the Grounds of Grammar, they should have Formulæ loquendi quotidianæ, such expressions as are every day used (especially about the Schoole) writ down in a little book, that they may get them by heart at by-times. As for the other boyes, they will be better guided how to speak by the Rules of Grammar, and the constant use and imitation of approved Authours.

I conceive the penury of proper words and good phrases, with many Teachers, is a main reason why children are not as well trained up to speak Latine in England, as they are in many places beyond the Seas, and the ready and frequent use of their Mother tongue causeth that they are hardly reclaimed from it to make use of another Language. Whereas, if whilst they are at Schoole, they

---

\* This, in spite of protests 200 years before in the time of Richard II. favoring the use of the mother-tongue in learning. Even in Germany, which lagged far behind England in this respect, Ratichius had urged the same plea. Hoole quotes the example of French boys rapidly acquiring English by attending English schools; but the cases are evidently not parallel.

might hear little or no English spoken, nor be suffered to speak it, they would quickly conforme themselves to discourse in Latine. As I have known French boyes that understood not a word in English, to be able in two or three months to talk it as readily, as they that were English borne. Onely at the first, one must wink at their improprieties, and harshnesse of pronounciation of some words and phrases, and take their meaning by what they speak. And after a while by custome and imitation of others, they will speak in Latine, as properly as the best; especially after they have gained the knowledge of Grammar, accustomed themselves to observe the style of Latine Authours.

Daily  
practice in  
style

No day in the week should passe on which some Declamation, Oration, or Theme should not be pronounced, about a quarter of an hour before the Schoole be broken up, and after Lessons are ended in the forenoon. That by assiduity in these exercises, the Scholars may be emboldened to perform them with a grace before whomsoever, and upon occasion of any solemnity, or coming of Friends into the Schoole. There should be two standing desks set opposite in the midst of the Schoole, for boyes to stand at when they pronounce. ✓

## CHAP. VII

OF EXERCISING SCHOLARS IN THE SCRIPTURES;  
OF USING DAILY PRAYERS, AND SINGING  
PSALMS; OF TAKING NOTES OF SERMONS,  
AND EXAMINATION AFTER SERMONS.

I Besides that course which we have prescribed afore to every Forme of reading part of a Latine or Greek Chapter before parts; it is necessary for childrens more profiting in the Scriptures, to cause that an English Chapter be read every morning at the beginning, and every night at the giving over teaching. And in this, every boy throughout the Schoole should take his turn, that it may be known how perfect he is in reading English readily, and distinctly. Let him that is to read, take his place at a desk in the middle of the Schoole, and be sure he speak aloud, and let every one reverently attend to what is read, and lower boyes looking upon their English, and the higher upon their Latine Bibles.\*

Opening  
exercises

Bible-  
reading

---

\* Several of the matters referred to in this chapter formed part of the editor's own school-experience; for example: reading in turn at evening prayers

with  
comments

Those also that are able to make use of the Septuagint in Greek, may doe well to procure them to look upon, especially seeing they are now to be had at a far cheaper rate then formerly, being but lately printed. When the Chapter is ended, you may demand of one in each Form what he observed, and let any one that is disposed, take the liberty to ask his opposite a question or two concerning some passage in it. M<sup>r</sup>. Pagets History of the Bible will assist them herein, so they look upon it, before the Chapter be read; you your self may do well sometimes to tell them what things are most remarkable in that present Chapter. The Scholars of the upper Formes may do well to carry Memoriale Biblicum constantly in their pocket, by which they may be put in minde at all times, what passages they may finde in any chapter.

Singing

2 After the Chapter is ended they may sing the first, threescore and second, the hundred, or hundreth and thirteenth Psalm in Latine out of a little book formerly printed

---

(6 o'clock p. m.); writing sermon notes on Sunday afternoons; walking in line two abreast to and from church; sitting with the masters in church. We did not, however, observe Hoole's injunction that "there should be no stirre made in the church, upon pretence of getting notes there"; as notes were supposed to be taken during the delivery of the sermon.



at Oxford, which one of the head Scholars should distinctly read unto them.

3 When the Psalm is done, the same Scholar should repeat those admonitions at the end of Nowels Catechisme, and then the whole Schoole should rehearse those Hymnes, which are there, the higher side of the Schoole saying one verse, and the lower the next alternatum and conjunctis vocibus; and at last conclude with one of those prayers for a blessing on your endeavours. Responses

These Prayers and Psalmes would be all writ together both in English and Latine in a little book, which would be necessary to be kept in the Schoole, for continuall and daily use.

Some course would be taken that the Master may have notice what Scholars omit the reading of a Chapter at home every night after supper; but for this pious exercise (I hope) every Christian Parent will be ready to call upon and encourage their own children, or others that are under their charge, as Tablers. Home and school

Now that the good Schoolmaster may more fully discharge his duty towards God and his Church (who have both entrusted him with the education of their children) to nurture and bring them up in the fear of the Lord; it were expedient if a course could be taken, that he might meet them all at the Schoole every Sunday morning talks

Lords day in the morning, about an hour afore Church-time, when he may take the opportunity, to instruct them in Catecheticall doctrines, according to what he may read in many excellent Books, that are as Expositions of the Lords prayer, the Creed, and the ten commandments, and not wilde [wile it away] it in a tedious, unmethodized discourse, concerning things unnecessary to be taken notice of, and unmeet for children to be pusled with, And after a Psalme sung and a Prayer said, he may see them go all before him orderly by two and two to the church, where it is requisite that they should have a convenient place appointed to sit in together by themselves, and all with in the Masters view. This would be an especiall means to prevent that unreverent behaviour in the church, which is too usuall amongst Scholars, when they are glad to wander into by-corners to sit down to rest (or rather chat) in, or are ever and anon molested with quarrelsome lads, or unmannerly fellowes, that are apt to disquiet them, and thrust them out of their places. I have heretofore observed how the ninth canon of our Church religiously enjoynes every Schoole-Master to see his Scholars quietly and soberly behave themselves in the Church, and examine them at times convenient after their return, what they have borne away of any Sermon, which

he cannot well doe, except he have them all to one place, where himself may sit near them.

After Church-time ended in the afternoon, the Master may do well to see all his Scholars go before him in like order to the Schoole, where he should examine them, what they have heard or writ at the Sermon. Now in repeating Sermons, this course may be taken:

1 Let every one of the lower Scholars repeat the Text, or a Proof or some little pious sentence which was there delivered. And these he should get either by his own attention at the Church, or by the help of his fellowes afterwards. For there should be no stirre made in the Church, upon pretence of getting notes there.

2 Those in the four middlemost Forms should mind to write the Text, Doctrines, Reasons, Uses, Motives, and Directions, with the Quotations of Scripture-places, as they are best able.

3 These in the highest Form should strive to write as much, and in as good order as possibly may be; your self now and then hinting to them some directions, what method they should observe in writing Sermons, and that may digest what they have written into that order, wherein they heard it delivered; let them have a little time of respite amongst themselves, to compare their notes one with

another, and to supply their defects, and amend what they have mistaken.

4 Then, you may first cause one of your higher Scholars to read distinctly what he hath written, and afterwards two or three of other Forms, whom you please to pick out; and last of all, let every one of the lowest Form tell you what he hath observed of the Sermon.

These things being orderly done, you may enlarge a little upon what point you think most necessary for them to remember, and practise, and conclude this holy dayes exercise, with singing of a Psalm and devout prayers, and charging your Scholars to spend the rest of the time in reading the Scriptures, and such religious books as tend to their farther profiting in Christian piety, you may comfortably dismisse them to there several homes, and expect Gods blessing upon your endeavours for the week following.

## CHAP. VIII

### OF THE MONITORS BILL; AND OF REWARDS AND PUNISHMENTS IN A GRAMMAR SCHOOLE.

That no disorder or vice committed either at Schoole, Church, or elsewhere, may passe unnoted by the Master; he may cause his Scholars in the two upper Forms, to play the Monitors in their weekly turns, From Friday to Friday.

They may take one Bill to serve for all the week proportionable to the number of Scholars of every Form, after this manner. Registers

	Nov. 1659	F.	S.	S.	M.	T.	W.	Th.
1	G. E.	.....	.....	.....	.....	.....	.....	.....
	J. O.	.....	.....	.....	.....	.....	.....	.....
	T. P.	.....	.....	.....	.....	.....	.....	.....
2	R. B.	.....	.....	.....	.....	.....	.....	.....
	T. S.	.....	.....	.....	.....	.....	.....	.....
	R. M.	.....	.....	.....	.....	.....	.....	.....
3	C. N.	.....	.....	.....	.....	.....	.....	.....
	T. C.	.....	.....	.....	.....	.....	.....	.....
	R. W.	.....	.....	.....	.....	.....	.....	.....
	J. C.	.....	.....	.....	.....	.....	.....	.....

	Nov. 1659	F.	S.	S.	M.	T.	W.	Th.
4	R. B. L. S. N. R.	.....	.....	.....	.....	.....	.....	.....
5	H. L. S. S. R. H. P. B.	.....	.....	.....	.....	.....	.....	.....
6	C. S. W. T. S. D. H. R.	.....	.....	.....	.....	.....	.....	.....

Wherein you see the letters above denoting the dayes of the week, the letters on the side shew the place where every Scholars name should be written and the pricks within the lines, how every default may easily be marked with a pin, or a pen. So that

1 This Bill may serve as a Catalogue to be called over every day at Schoole-hours to know who is absent, and may save a deale of trouble in making little notes of Scholars frequent misdemeanours.

2 If you cause every Bill to be dated, and keep them by you, you may know at any time who is the shrewdest, or most orderly boy amongst the rest, and give publick notice accordingly, that the one may be admonished

Record of  
behavior

to amend his manners, and the other encouraged to go on in well doing.

3 Besides, it will work the greater awe among all the Scholars, when they shall know every fault they commit whilst they are at Schoole will be open record, though the Master doth never punish it. ✓

4 You shall find it a meanes of much ease to your self, when you shall need onely to bid the Monitor take notice of a neglect, or fault committed and let it so remaine, till some fitter opportunity or just occasion invite or (rather) enforce you to call to a reckoning.

A monitor's  
warning

5 For when you perceive any generall disorder, or some grosse thing is done, which ought not to escape correction, you may call for the Bill, and then censure those onely for example, whom you finde to be most often and notoriously peccant, suffering the rest (that you called forth) to escape with an admonition to beware for the future.

Thus you shall gain your Scholars affections, when they shall see you unwilling to punish any without a cause; and avoid that common out-cry which is wont to be made against a Schoole-master upon report of a multitude of boyes being whipt at once.

The  
master's  
clemency

6 So many pricks as are found upon any boyes name, may be said to deserve so many jerks; but herein much discretion is to be

Bad marks  
and punishments

used that you seem not too severe, nor prove too partial. You may sometimes tell your Scholars what faults deserve more or fewer pricks; as idlenesse one, wandering forth one, fighting three, swearing four, or the like: which are to be noted in the Bill more or lesse, according to the nature of the faults themselves.

He that is publick Monitor in one of the two highest Forms may appoint two private Monitors to himself in every other Form, which may give him secret information of every misdemeanour committed in any place; and this will be a especial meanes to keep all in very good order, with seldome and moderate correction; a thing to be desired by every Schoole-Master for his own ease, and his Scholars better encouragement.

Those Scholars in every Form, which are indeed the most studious and diligent in their taskes and constantly observant to keep good order, should often be commended to their fellows, as patterns for them to imitate;\* and when any one hath performed any task or exercise better then ordinary, he should receive some small gift at his Masters hand, as a new pen-knife or a paper-book, or the like signal Testimony of the Masters approbation of what he hath done. Those parents which are of more ability, may do well to

---

\* Few, if any, would agree with Hoole in this.



allow the Master a small sum of money to reward their sonnes diligence now and then, and to excite them to the better performances of their taskes and exercises, which will invite them to go faster on in learning, then a rod can drive them.

Reward  
preferred to  
punishment

As for inflicting punishments even upon the meanest and worst of children, it should ever be the most unwilling piece of work that a Master can take in hand; and therefore he should not be hasty to punish any fault, whereof the Scholar hath not been præmonished except it be such a notorious crime, as a boy cannot but know beforehand; that he ought not to have done it.

As for the Ferula,\* I wish (and as I have already done) for many reasons, which it is needless to commit to paper that it might be utterly banished out of the Schooles. A good sharp birchen rod, free from knots; (for willow wands are unsufferable, and fitter for a Bedlam then a Schoole) as it will break no bones, nor endanger any limbs, so it will be

On methods  
of corporal  
punishment

---

\* Latin, *ferire*, to strike. The ferula is mentioned by the Roman satirists, Horace and Juvenal. As used in more recent times, the ferule was "a flat piece of wood, narrow at the handle, generally with a small hole in the middle of its broad part, for the purpose of raising a blister on the offender's hand". Sometimes it was a broad leather strap. The Scotch ferule, or *taws*, was a leather strap cut into thongs and hardened in the fire.

sufficient wherewith to correct those that shall deserve it in the lower forms, and for the higher Scholars, that will not behave as they ought to do, without blowes; a good switch about their shoulders would (in Quintilian's judgement) seem fitter then a rod elsewhere; and his reason is so modestly agreeable to nature, that as I am loth to mention it, so I wonder that it hath not more prevailed with many discreet Schoole-Masters, who (I perswade myself) have often read it, and cannot but approve of it as most Christian, however it dropt from a Heathens pen. But *nobilis equus umbra virgæ regitur*. Ingenuous and towardly Scholars will not need so much as the shadow of a rod. And towards others that seem to extort a rod from the Master, whether he will or not, and (as I may say) will enforce him to fight, he should generally use such clemency in his hand, as not to exceed three lashes; in the laying on of which, he may contribute more or less weight, with respect to the demerits of the fault. But of this he should always make sure, that he never let the offender go from him with a stubborn look, or a stomachful gesture, much less with a squealing out-cry, or muttering to himselfe; all which may be easily taken off with another smart jerk or two;\*

---

\* Either Hoole is, at least in part, mistaken, or the nineteenth century differs widely from the seventeenth.

but you should rather let him stand aside a little, and see how his stomach will settle.

That a boy may at once know you dare adventure to whip him and withall, how little you delight in his skin; you may at some time, when he hath cause to think that he hath well deserved a whipping, and when you have him ready for the rod, pass him over with an admonition to beware another time; and if he again be peccant in the same kind, you may give him more cause at present to remember both his faults together; and for the future to avoid them.

This even and indifferent carriage in rewards and punishments, will make those Scholars that have any ingenuity in them, less willing to offend, and incline the rest to behave more dutifully, because they see their Master beare such a loving minde towards them all, and to be sharp in punishing none, but those that know they well deserved what blowes they had.

As for those boyes that do slight good order, and are apt to stirre up others to reject them [s.c. rules or orders] (which are usually those of bigger stature) that perhaps, have not been acquainted with your Teachings or government or know they shall shortly remove from under your command) or those

Hoole's whole theory of discipline is a peculiar mixing of old and new.

sc.  
= scilicet

Shrewd  
advice with  
regard to  
refractory  
pupils

that without any cause love to truant it abroad, or by other licentious demeanor bring disgrace to your Schoole, or offer any affronts to your self; I conceive your best way is (at a fitting opportunity) to send for their parents, or friends, with 1 or 2 judicious neighbors to be by (where there are no Governours of the Schoole) and to let them justly know the fault, and adjudge what punishment such a boy deserveth; but if the Parents be unwilling to have him corrected for his peremptory disorders, choose rather to send him home with them, then retain him any longer to the disturbance of the Schoole or your own unquiet. This you shall finde as an especial remedy to prevent such clamorous out-cries of supposed Tyranny, when every jerk that is given to a notorious unhappy boy for his insolent misbehaviour, shall chance to be multiplyed in the relating, (like Scoggins Crowes) from three to thirty. Which base obloquie and mis-report what hinderance it bringeth to the flourishing of a Schoole, and what unseemly disgrace to a worthy Master, I need not mention.

But because such boyes as these sometimes are apt to take it as an argument of the Masters pusillanimity, thus to send for their Parents, who generally do not love to heare of their childrens faults; the Master may take an occasion, where he sees admonitions

will not prevaile, to watch them more strictly at every turn, and having found them to have committed some grosse enormity, to chastise them more smartly than ordinarily, yet so as to shew no rigour. And if after that he perceive them wilfully to rush into the same acts of lewdnesse, let him fairly turne them out of his Schoole, and signify the cause to their friends; at whose entreaties he should never take them again, except they will engage to forfeit a sum of money to be bestowed in publick Books, in case they offend in that nature again.

When to  
expel

As for the lessor sort of children that are apt to reiterate the same fault too often, for which they have sometimes been already corrected; your surest way to reclaim them is, after you have once given them warning, to whip them for a fault, and if that will do no good, to double your strokes the second time; but if a third time they come under the rod, and beg heartily for pardon, (as commonly then they will do, fearing lest their punishment should be tripled) you should not let them pass, except they can procure two of your more orderly boys, or one that is in your favour for his constant well-doing, to give their words for them, and to engage to be whipt for them, if ever they do the like. If you see they get sureties to your likeing, you may let them escape so; but if they can-

School-  
fellows as  
sureties

not, you may adventure to take their own single words; and the care of their sureties, and fear to displease you again, will so work upon them, that they will seldom or ever do the like afterwards.

Such faults as are vitiously enormous, are to be duely punished with a rod, according as the obliquity of the will appeareth in them, more or less; as for such as are committed for want of understanding they are to be remedied by due instruction, but those that seem to offend through laziness, and careless neglect should be abridged of desired liberty, when others have leave to play.

The shutting of children up for a while in a dark room, and depriving them of a meals meat, or the like (which are used in some Tabling Schools) as they are not of good report, so they cannot be commendably or conveniently used in our greater Schooles.

But these things I leave to the discretion of every prudent Master, who is able to judge of every particular action by its several circumstances and to take such course as he sees best available for the orderly management of his own Schoole, especially where he is not tied to any Rules of Government.

## CHAP. IX

OF SCHOLARS WRITING THEIR EXERCISES  
FAIR, AND OF KEEPING THEIR BOOKS  
HANDSOME, AND OF ERECTING A SCHOOL-  
LIBRARY FOR THE MASTERS RECREATION  
THEREIN, AT VACATION HOURES.

Though the teaching of children to write a fair hand, doth properly belong to writing Masters, as professors of that Art; yet the care of seeing that all they write in Paper-books, and loose papers, by way of Exercises be neatly done, doth pertain to every Schoole-Master; and therefore we shall here touch a little concerning that, and also shew what heed is to be taken about keeping their Books.

The usual way for scholars learning to write at the Country Grammar-Schooles, is to entertain an honest and skilful Penman, that he may constantly come and continue with them about a monthe or six weeks together every year, in which time commonly every one may learn to write legibly. The best season for such a mans coming is about May-day, partly because the days are then

Penman-  
ship

pretty long, and partly because it will be requisite for such as are then getting their Grammar Rudiments, to learn to write before they come to Translations. The Parents of all other children would be advised to let them take that opportunity to improve their hands, for as much as the benefit thereof will far exceed the charge, and it will be a means of better order to have all employed together about a thing so necessary. The Master of the Schoole should often have an eye upon them, to see what they do, and how they profit, and that they may not slack in their other learning he may hear them a part at morn, and a lesson at noon before their Copies be set, or their books can be provided for them; and proportion their weekly exercises accordingly. And that the stock which they then get, may be better increased against the next year, the Penman should cause them to write a piece, a day or two before he leave them, as fair as they can, with the date above it, and their names subscribed underneath, which the Schoolmaster may safely keep by him as a Testimony of what they can perform, and take care to see that their writing for the future be not much worse. This Pattern or Copy I formerly received from that industrious pen-man M<sup>r</sup>. Roger Evans, who had sometimes taught me to write; being a Scholar at Wakefield, and afterwards



yearly taught my Scholars, whilst I was School-Master at Rotherham.

June 1, 1635

*A man cannot any way enter into the canonized rule, to come to Gods holy will and kingdome, except he reform, and become acquainted with virtuous manners, in most prudent sort that may be, &c.*

ROGER EVANS.

But in London, (which of all places I know in England, is the best for the full improvement of children in their education, because of the variety of objects which daily present themselves to them, or may easily be seen once a year, by walking to M<sup>r</sup>. John Tradescants, or the like houses or gardens, where rarities are kept, a Book of all which might deserve to be printed,\* as that ingenious Gentleman hath lately done his by the name of Musæum Tradescantianum, a Collection of Rarities; could Parents at home but halfe so well look to their behaviour, as the Masters do to their learning at Schoole)

---

\* Educators are only just beginning to recognize the higher value of natural scenes and of objects observed *in situ* as a means of education. Cf. *Report of the Committee of Twelve on Rural Schools*, Chicago, 1897; Appendix G, on *Enrichment of Rural School Courses*; Appendix H, on *The Farm as a center of interest*; and also Circular 435, Code of the Board of Education of England and Wales, for 1900, on *The Curriculum of the Rural School*.

it is ordinary for Scholars at eleven and five a'clock to go to the Writing Schooles, and their to benefit themselves in writing. In that city, therefore, having the opportunity of the neighborhood of my singular loving friend M<sup>r</sup>. James Hodder, (whose Coppy bookes of late printed, do sufficiently testify his ability for the profession he hath undertaken, and of whose care and pains I have had abundant triall by his profiting of my Scholars for (at least) twelve years together; who had most of them learned of him to write a very fair hand; not to speak of Arithmetick, or Merchants Accounts, which they gained also by his teaching at spare times) in the Token house garden in Lothbury somewhat near the Old Exchange; I so ordered the busiress with him, that all my lower Scholars had their little Paper books ruled, wherein they writ their lessons fair, and then their Translations, and other Exercises in loose papers in his sight, untill they were able to do everything themselves in a handsome manner. And afterwards it is not to be expressed, what pleasure they took in writing and flourishing their Exercises, all the while they continued with me at the Schoole. This or a better course (perhaps) may be taken at other Schooles, where they have a Writing Master constant and ready to attend them every day through

out the year, as I have heard M<sup>r</sup>. Farnaby made use of M<sup>r</sup>. Taylor a famous Pen-man, for the teaching his Scholars to write. If at any time a Scholar doth not write his Exercises in the fairest manner that he is able, his punishment may be to write them over again, whilst others play. I have been told of a Porter, that could neither write nor read, who if at any time he had seen his son write his Exercises at home, in a worse hand then he thought he was able to do, would teare them to pieces, and thus at last enforced the young Scholar upon a very good hand writing; which rude kinde of dealing with a childe, though I would have no Parents to imitate, yet I would advise them sometimes to look upon their childrens writing at home, and to encourage them to do it in the neatest fashion. For as it will be an ornament to them in their learning, and an especiall furtherance of their Studies, or future employments elsewhere, so it will be a great ease to the Master in the perusal of what they have written; I, with some others, have bin sorry to see some of that reverend and learned M<sup>r</sup>. Hookers Sermons come in manuscript to the presse, and not to have been possible to be printed, because they were so scribblingly written, that no body could read three words together in them. It is commonly objected to the best Scholars

The pupil's  
exercises  
to be in his  
best writing

in any of the three Professions, that they write the worst hands, and therefore I wish that care may be taken to prevent that objection at the Schoole, to a future generation.

Now to train up Scholars as well in Calligraphy as Orthography, whilst they write their Translations in a Paper-book they should often be admonished,

**Margin and spaces**

1 To keep a large Margent on both sides, and to leave the space of a long letters length betwixt every line, and of a small letters breadth, betwixt every word. and to regard the proportion of every particular letter, and the difference betwixt j and i and v and w, and above all to beware of blotting or soyling their books.

**Punctuation**

2 To make every Comma, Colon, Semicolon, Period, notes of Interrogation, Parenthesis, and notes of Admiration, &c., in their due places.

**To write evenly**

3 To write all their words in an even line with the tops, bellies, and bottoms of the letters of an even size, and when they have occasion to divide any word, to part it by its just syllables, making this mark Hyphen (-) at the end of the line. And

4 In Latine to give an Adverb, or other word its note of difference, and the like, as the Grammar will further direct them. But for directions in fair writing, I refer him to that sheet which M<sup>r</sup>. Hodder hath caused

to be printed before his Copy-book, which will sufficiently commend its Authour.

After they have once got an habit of these things they will more easily observe them in future Exercises, the neglect whereof will be harder to remedie afterwards, which I have seen too grosse in some mens letters that have come from the Universities.

Bad writing  
of some  
scholars

As for Books; a care should be first had to procure those of a faire print in good paper, and strongly bound; then the Master may more easily see that his Scholars keep them all safe and cleanly, and free from scribbling or rending, by causing them at a time unexpected to bring all their books before him, and to shew their names, together with a note of the price, fairly writ in the middle of every one of them, as well as at the beginning and end. And that none may squander his own or pilfer away anothers book, or have it carelessly thrown about, or to seek, when he should use it, the Master may do well to make every Scholar once a quarter to deliver him a Catalogue of his Books, with the day of the moneth and his name subscribed, which he may lay by him, so as at any time to call him whom he suspected to be negligent of his books, to a private and particular account of them. That the Schoole may be furnished with all kind of Subsidiary books for the general use of all the Scholars (to be

Care of  
books

School  
libraries

**Funds**

**Free books  
to poor  
pupils**

laid up in Repositories or Presses, as so many little Libraries belonging to every Form, and to be safely kept under lock and key) whereof the headst boy in each Form should take the charge to deliver them out, and see they are brought in every night without being abused; it would not be amisse, that every Scholar which is admitted to the Schoole, should give 12 pence (besides what is accustomed to be paid to the Master) and every one at his removeal into a new Form should give 12 pence likewise, towards the procuring of common Books. The Master may do well to stir up his friends that come to visit the Schoole, or especially such as prevaile with him for a Play-day, to contribute somewhat towards the furtherance of childrens learning, as well as to be earnestly importunate for that which may hinder it. But where a Schoole is liberally endowed, it would be good that a considerable stock of mony were appointed to be laid out yearly in all kinde of Schoole-books, whereby the poorer sort of children may have whereon to learn, and they and all other Scholars, wherewith to help themselves in their Lessons and Exercises.

And might I become a Petitioner to the forementioned Trustees, for the maintenance of Students, or any that are both willing and able to promote the growth of good learning,

I should desire, that towards the better compleating of a Grammar-Schoole, there might be a little Library well furnished with all sorts of Grammars, Phrase books, Lexicons, Dictionaries, Orators, Poets, Histories, Herbals, Commentators, Scholiasts, Antiquaries, Criticks, and some of the succinctest and choycest Authours of Matters of Humanity, Divinity, Medicine, and Laws; besides those which treat of every Art and Science, whether Liberal or Mechanical, that he that is employed as a professed School-Master may thoroughly stock himself with all kinds of learning, and be able to inform his Scholars in any thing that shall be necessary for them to know. For every new Master cannot at the first be provided of a good study of books, for his own private use, and his Scholars benefit, neither indeed at any time can he procure them, without great trouble and charge, especially, if he live at a place far distant from London. I have observed it therefore as a great point of discretion, as well as a matter of charity, in M<sup>r</sup>. Calfe, that in founding his Grammar-Schoole at Lewinham, he provided a Library for the Masters use, as well as a house for him to dwell in.

Appeal to  
school-  
founders

And I took notice of that charitably disposed Gentleman, and Citizen Deputy Adams; that when he went about to erect a School in his native county of Shropshire (if

I mistake not) he consulted with M<sup>r</sup>. Langley, and brought him along with him to Sion Colledge, to see what books he judged most convenient to furnish a Library withall for a School-Masters use, and I heard since he bestowed (at lest) 100£ in choice books for that purpose. I only mention these two worthy persons (the former whereof is dead, and the latter living in Lawrence Lane London) to let others see, that in this present age of ours, we want not patterns of well doing, if any be desirous to imitate them in their pious actions; and I hope God hath already inclined the hearts of many, as he hath given them store of riches, to endeavour to distribute and do good to this kind, even now whilst they live, in their generation.

I will conclude this Chapter with that which I heard lately related, of a cheap, easy, profiting, and pious work of charity, which one did, in bestowing 40s. per annum, towards buying English Bibles, which were to be given to those children in the Parish, that were best able to read them; and I do verily believe, that were an annuall summe laid out in procuring a certain number of books, for such as should best deserve them in every Form at a Free Schoole, it would be a greater incitement to provoke children to learn, then any perswasions or enforcements which are commonly yet used.



## CHAP. X

### OF EXCLUSION, AND BREAKING UP SCHOOLE. AND OF PETITIONS.

I should here add something touching those usual customes which are yet on foot in most places, of Scholars excluding, or shutting out the Master once a year, and capitulating with him about orders to be observed,\* or the like; but forasmuch as I see they differ very much, and are of late discontinued in many Schooles, I will onely mention how they may be carried on, where they yet remain, without any contest, or disturbance, till at last they dye of themselves.

A remarkable school custom

I Therefore there should be no Exclusion till after Saint Andrews day, and that the Master know of it beforehand, that all things

\*In an address at the Leys School, Cambridge (England), on Speech-Day in June, 1899, the Right Hon. A. J. Balfour said: "I do not believe that any one knows what the origin of the 'public school' system in England is. It is a very remarkable system. It flourishes, so far as I know, nowhere except upon Anglo-Saxon soil, or except among those who speak the English tongue \* \* \* \* It would be hard I think, to say, whether the English school system has been made by the masters for the boys, or by the boys for the masters."

may be ordered handsomely to the credit of the Schoole.

2 That at the time of Exclusion, the Scholars behave themselves merrily and civilly about the Schoole, without injuring one another, or making use of any weapons, whereby to endanger themselves, or doe harm to any thing in the Schoole.

3 That the Head of each Form consults with his fellowes, what things they should desire of the Master, and that they bring their suites to the highest Scholar in the Schoole, that he may prefer them to the Master writ fairly in Latine, to receive his approbation or dislike of them, in a mild way of arguing.

A step in  
the direction  
of pupil  
government

4 That the Master doe not molest, or come amongst his Scholars, all the while they are drawing up their Petition about Schoole-orders, nor trouble himself concerning them, more then to hear that they keep good rule.

Exhibition  
of pupils'  
work

5 That every Scholar prepare all his Exercises, according to his Form, to be ready to be hanged out before the Schoole doors, or windowes (or rather to be hanged over his place within the Schoole) against the Masters coming.

6 That the Master upon notice that all things are prepared for his coming, goe quietly to the Schoole, being accompanied with some of the Scholars Parents, and after

he have before witsnesse subscribed to their Petition at the door, to enter into the School in a peaceable and loving manner, and receive from his Scholars, (and also make to them) a short congratulatory Oration, and so dismisse them to play.

By thus doing, a Master shall both prevent his Scholars, behaving themselves against him, in such rude and tumultuous manner, as hath formerly been used; and give them and their Parents no occasion to grudge at him, for seeming to take upon himself too abruptly to break old use and custome which so long as it becometh an encouragement to their learning, may the better be indulged to young Scholars, whilest no evill consequences attend it. It is yet a custome retained in some Schooles in the Countrey, for Scholars to make a Potation or generall Feast once a yeare; (and that commonly before Shrovetide) towards defraying the charge whereof, every one bringeth so much money, as his Parents think good to allow him, and give it to the Master to be expended in a dinner orderly provided for them, or in some kind of banquetting manner, which children are commonly more delighted withall; and for this there needeth no further direction then to say, that it concerneth the Master at such times to be cheerfull and free in entertainment of his Scholars (whether at

Annual  
school-  
feasts

The master  
at ease  
with his  
pupils

his own house of elsewhere) and to see that they keep such order and moderation (especially in drinking) that it may rather be a refreshment and encouragement to them (as it is indeed intended) then any occasion of distemper or debauched behaviour amongst them. And after thanks given to God for his mercy towards them, in that particular expression of joy and rejoycing one with another, the Scholars should all goe together into the fields to take a little more liberty of Recreation, then ordinary; yet with an especial regard, that they catch no cold, or otherwise endanger their bodies.

#### Holidays

In London, and most other places, the usuall manner remaineth of Breaking up Schooles (for a time of intermission of Studies, and visiting of friends) about a week before Christmas, Easter and Whitsuntide, till the week following those holy dayes begin, at which time every scholar bringeth something to the Master as a token of his own and his Parents gratitude, for his care and love towards him.

#### Friendly interchange between master and pupils

Now that the Master may also then testify his forwardnesse to requite their courtesies, and encourage his Scholars, he should every Breaking up day,

I Provide some fitting Collation to be imparted and distributed by himselfe to his Scholars, who will thankfully take a small

gift, as a token of more singular favour at his hands, then anothers.

2 Invite his Scholars Parents, together with such Gentlemen and Ministers, as he is better acquainted withall, as well to take notice of what his Scholars in every Form are able to doe, as to grace him with their company. Speech Day

3 Let the Scholars in each Form be furnished with such Exercises as belong to them, in loose papers, and have all their Translations writ fairly in their books, to be ready to shew to any one that shall desire to look upon them. The higher Forms should entertain the Company with some elegant Latine Comedy out of Terence or Plautus, and part of a Greek one out of Aristophanes, as also with such Orations, and Declamations, and Coppies of several sorts of verses, as are most proper for celebrating the solemnity of the time at hand, and to give satisfaction to the present meeting. The lesser boyes should remain orderly in their formes, to be ready to give answer to any one that shall examine them in what they have learnt, or would know what they are able to perform.

This, as it will be an encouragement to the Scholars to go on cheerfully at their books, so will it be an endearment of their friends to the Master, and a meanes to preserve the

credit of the Schoole against all virulous aspersions, that are apt causelessly and too often to be cast upon it, by unworthy and illiterate persons.

**Fines**

It were necessary that such orders as you would have your Scholars duely to observe, and the mulct to be undergone for every particular default, were fairely written in a Table, and hanged up in some eminent place in the Schoole, that every one may at any time take notice of them, and learn more readily to conform to your Discipline. I had thought here to have added another sheet or two concerning School-orders, and Scholars more decent Behaviour; but considering the present haste of the press in finishing the work, and fearing lest this little Book should swell to too great a Bulke, I choose rather to deferre them till another opportunity. For whilst I intend onely to give a few directions to the lesse experienced for the better ordering of Grammar Scholars; I have run over most of the most considerable matters which concern the managing of a Schoole. Which a man that is constant to his employment, loving towards children, discreet in his behaviour, a well grounded Scholar, and an honest Christian, desirous to serve God cheerfully in the calling of a Schoole Master, may undoubtedly perform without any extraordinary toyle or disturb-

(317)

ance, either of mind or body. God in his mercy enable me, and all that labour in this necessary profession to persevere in our duty, what-ever discouragements may seem to attend it.

## CHAP. XI

OF THE METHOD OF TEACHING, WHICH WAS  
USED IN ROTHERHAM SCHOOLE BY MR.  
BONNER, AN EXPERIENCED SCHOOLE MAS-  
TER THERE, WHO WAS THENCE CHOSEN  
TO CHESTERFIELD, WHERE HE DIED.

Hoole has  
been show-  
ing the  
common  
practice,  
That none may sensure the Discovery  
which I have made to be an uncouth way of  
Teaching, or contrary to what had been  
aforetime observed by my predecessors at  
Rotherham Schoole (which is the same that  
most Schoole-Masters yet use) I have hereto  
annexed their method, just at I received it  
from the mouth of some Scholars, who had  
been trained up therein all their time at that  
Schoole, and thence sent to the University;  
before I came thither to be Master.

The custome was

a. g., of his  
own pred-  
ecessor  
1 To enter boyes to the Schoole one by  
one, as they were fit for the Accidents, and  
to let them proceed therein severally, till so  
many others came to them, as were fit to be  
ranked with them in the form. These were  
first put to read the Accidents and afterwards  
made to commit it to memory; which when



they had done, they were exercised in construing and parsing the examples in the English Rules, and this was called the first form; of which it was required to say four Lessons a day; but of the other forms, a part of a Lesson in the forenoon, and a Lesson onely in the after.

First  
form

2 The second form was,

First, To repeat the Accidents for Parts. Second

Second  
form

Second, To say fore-noons Lessons in *Propria quæ maribus; Quæ genus, and As in præsentî*, which they repeated memoriter, construed and parsed.

Third, To say an after-noons Lesson in *Sententiæ Pueriles*, which they repeated by heart, and construed and parsed.

Fourth, They repeated their tasks every Friday memoriter, and parsed their Sentences out of the English.

3 The third form was enjoyed first to repeat two parts together every morning, one out of the Accidents, and the other out of that forementioned part of the Grammar, and together with their parts each one was made to form one person of a verb Active in any of the four Conjugations.

Third  
form

Second, Their fore-noons Lessons were in *Syntaxis* which they used to say memoriter, then to construe it, and parse onely the words which contain the force of the Rule.

Third, Their forenoons Lessons were two dayes in Æsops Fables and other two dayes in Cato; both which they construed and parsed, and said Cato memoriter.

Fourth, These Lessons they translated into English, and repeated all on Fridayes, construing out of their Translations into Latine.

Fourth  
form

4 The fourth forme having ended Syntax, first repeated it, and *Propria quæ maribus*, &c., together for parts, and formed a person of a verb Passive, as they did the the Active before.

Second, For Lessons, they proceeded to the by-rules, and so to *Figura* and *Prosodia*.

Third, For afternoon Lessons they read Terence two dayes, and Mantuan two dayes, which they translated into English, and repeated on Fridayes as before.

Fifth  
form

5 The fifth forme said on part in the Latine and another in the Greek Grammar together.

Second, There fore noons Lessons were in Butler's Rhetorick, which they said memoriter, and then construed, and applied the example to the definition.

Third, There after-noons Lessons were 2 days in Ovids *Metamorphosis*, and 2 days in Tullies *Offices*, both which they translated into English.

Fourth, They learned to scan and prove verse in Flores Poetarum, and repeated their weeks work on Fridayes, as before.

6 The sixth forme continued their parts in the Greek Grammar, and formed a verb active at every part. Sixth form

Second, They read the Greek Testament for forenoones Lessons, beginning with saint Johns Gospel.

Third, Their afternoones Lessons were two days in Virgil, and two dayes in Tullies Orations. They construed the Greek Testament into Latine, and the rest into Englith. }

7 The seventh forme went on with the Greek Grammar, forming a [at] every part a Verb Passive, or Medium. Seventh form

Second, They had their fore-noones Lessons in Isocrates, which they translated into Latine. |

Third, Their after noon Lessons were 2 dayes in Horace and 2 days in Seneca's Tragedies; both which they translated into English.

8 The eight forme still continue their parts in the Greek Grammar. Eighth form

Second, They said fore-noones Lessons in Hesiod; which they translate in to Latine, and afternoones Lessons in Juvenal, and afterwards in Persius, which they translated into English.

Ninth  
form

9 The ninth and highest forme said morning parts in the Hebrew Grammar, afternoons Lessons in Homer, and afternoons lessons in some Comical Authour.

Thus when I came to Rotherham I found two or three sorts of boyes in the Accidents, and nine or ten several formes, where of some had but two or three Scholars in it; and one of these forms also was not very far from that which was below it. So that I being to teach all myself alone, was necessitated to reduce them to a lesser number, and to provide such helps for the weaker boyes, as might enable them to go with the stronger.

Hoole  
criticises  
what he  
found

Besides, observing how barren the Scholars were of proper words and good phrases, with which their present Authours did not sufficiently furnish them for speaking or writing Latine, I was enforced to make use of such books amongst the rest, as were purposely made for that end, and having at last brought the whole Schoole into a good method and order, so that the Scholars learned with profit, and I taught them with much ease and delight; I was persuaded to write over what I had done, that I might leave it as a pattern for him that succeeded me and this was the ground work of my Discovery.

led to his  
writing  
his book

The manner of giving Lectures before I came was

1 For the highest boyes in the eighth forme, to give Lectures to all the lower formes, each his week by turnes.

A  
monitorial  
system

2 The highest Scholar in the Schoole, gave Lectures to the Second form.

3 Those in the highest form were commonly left to shift for themselves.

The manner of the Masters hearing Lessons was this

1 The highest boy in the form at their coming to say, construed his Lesson two or three times over, till he was perfect in it, that his fellowes might all learn by him, to construe as well as he; then every one construed according to the order in which he stood.

The class-  
method

2 They parsed their Lessons in that order, that they had construed it in.

3 They translated every day after the Lesson and shewed it altogether fair written on Fridays.

Their exercises were these:

1 The four lowest formes translated at vacant times, out of some English book.\*

2 The higher formes, having a subject given them every Saturday, made Themes and Verses upon it, against that day seven night.\*

---

\*Difficult exercises, and showing how much influence the classical standards of education had obtained in secondary schools.

The manner of collecting phrases was that every Friday in the afternoon, the boyes in the highest form collected phrases for the lowest formes, out of their severall Authours, which they writ, and committed to memory against Saturday morning.

The set times for Disputations,\* were Fridayes, and Saturdayes at noon, and the manner thus; one boy answered his day by course, and all his fellowes posed him out of any Authour, which he had read before.

A part of Thursday in the afternoon, was spent in getting the Church Catechisme, and the the fixed principles of Christianity made by M<sup>r</sup>. Perkins.

Finding this method (which is used also in most Grammar Schooles) to concur in the main grounds with that which I had been taught at Wakefield, but not to be so plain an[d] easie, as that was to children of meaner capacities; I began to seek (not so much to alter any thing as) to supply what I saw defective in it; having these and such like considerations often in my mind.

Hoole's  
amend-  
ments

1 Though every man liketh his own method best, yet none ought so far to be conceited of his own, as not to search after a better for the profiting of his Scholars.

2 Though one constant method must diligently be observed, yet triall may be made

\* See note, p. 281.

of another at fit times, so it be done without any distraction to the Master, or hinderance to his Scholars.

3 A new course of teaching must not be brought in suddenly upon Scholars, that have been long trained in a worse, but by degrees.

4 Some modern Schoole-masters seem to have gained a far more easie, and nearer way of teaching then many of the more ancient seemed to have.

5 M<sup>r</sup>. Brinsley seemeth to have made a Discovery of a more perfect method, then was in his time used, or is yet generally received. M<sup>r</sup>. Farnaby, M<sup>r</sup>. John Clerke and some others; but M<sup>r</sup>. John Comenius hath lately contrived a shorter course of teaching, which many of late endeavour to follow; and others have more contemplatively written what they have thought of learning the Latine tongue in the easiest manner.

Reforms  
already  
proposed

6 That for me it would not be amisse, by imitating these and others, of whose learning and dexterity in teaching I had got some little experience, and observing the severall tempers and capacities of those I taught, to endeavour to find out, and continue such helps, as might make the most generally received method of teaching by Grammar, Authours, and Exercises, more briefe in itself, and more easie and delightfull to the Teacher and Scholar, And for what I have

Hoole adds  
the fruits of  
personal  
observation

done in this kinde these Arguments were especiall inducements. That

Understand-  
ing in  
children

1 It is not onely possible, but necessary to make children understand their tasks, from their very first entrance into learning; seeing they must every one bear his own burden, and not rely upon their fellowes altogether in what they doe.

A sure  
foundation

2 It is possible and meet for every teacher so to ground his Scholars, as that change of Master may not much hinder their progress in learning.

"Simple  
before  
complex"

3 Things most familiar and obvious to the senses are first to be learned, and such as may be an easie step towards those which are next to be attained.

Words and  
rules by  
experience

4 The most vocabula's and phrases of ordinary discourse, may and ought to be taught together with the Latine Grammar, and the lowest sort of Schoole-Authours.

Empirical  
before  
"rational"

5 Boyes ought to know the meaning and how to make use of each Rule, as they learne, yet so as not they be forced upon understanding of it.\*

---

\* Note the similarity of these principles to those announced by Herbert Spencer as the laws of mental evolution. The editor has elsewhere shown that Mulcaster, the first Englishman who consciously applied psychological principles to education, announces similar laws. *Educational Theories in England*, p. 31-3. See also pp. 35, 39, 40, 132.



6 The most useful books ought to be read, and may be taught after one manner in every Grammar Schoole.

Uniformity  
of practice

7 Children must be furnished with store of matter and able to write a good style, and shewed how to imitate their Authours for making Exercises before they be put to use their own inventions.

Matter  
before form

8 It is tyranny in the Master to beat a Scholar for not doing that which he knoweth not how to goe about; so that he must first know him to be well able, and then he may more justly punish his neglect.

9 Many young Schoole-Masters are more pusled about frameing to themselves a good method, then toyled in the exercise of teaching Schoole.

The place of  
"method"

10 No man ever had such an acute and direct method, but another able Scholar might observe and follow it.

11 Many Masters that are excellent in perfecting Scholars, have not the patience to ground them, and many that have the skill to ground a Scholar well in his Rudiments are not of ability to bring him on to perfection in Grammatical Exercises.

Diversities  
of gifts

12 In many Schooles one Master alone beareth the whole burden of teaching without any help of an Usher.

13 Every one that teacheth a Grammar Schoole, is not able to make a right choyce,

Religious  
training

nor knoweth he the true use of our best classical Authours.

14 It is a prime part of a Schoole-Master to instruct his Scholars well in the principles of Christian Religion, and to make them acquainted with the holy Scriptures.

15 It is an utter undoing of many Scholars, to be sent ungrounded to the Universities; and Parents are generally unwilling to have their children tarry long at the Schoole, and therefore it is good for Masters to make use of the shortest and surest way of teaching.\*

16 It is very necessary, and hath been ever wished that some of our most famous and best Schoole-Masters would for the benefit of others set themselves on work to finde out, and publish the exactest method of teaching, which might be generally received, till a better were knowne; for by that means they should doe much good to the Church and Commonwealth, and somewhat herein advantage themselves, seeing every Parent will be willing to have his son taught, by one whom he knoweth to be constantly dilligent in a good way of teaching.

And the hopes that I conceived hereby to provoke my betters, hath especially encouraged me (at last) to yield to my friends im-

---

\*Hoole has won his spurs, and his evident earnestness altogether countervails the slight traces of self-advertisement in some of these "arguments".

portunity in setting down this method of Teaching, and writing down also this forme of Schoole Government, which I heartily commend to Gods heavenly blessing, and the candid censure of the more judicious, hoping that as I intend chiefly the generall good, so none will requite me with malicious obtreaction which if any shall doe I charitably pray for them before hand that God would for Christs sake forgive them, and grant that I may not heed what they write or say concerning me, or my labours so as to be discouraged in my honest endeavours for the publick service.

Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν  
ἀνθρώποις εὐδοκία·

λουκ, β. ιδ.

1614



# INDEX [Use with caution]

NOTE—Hoole was a poor speller; he mentions Melancthon four times and spells the name in three different ways, all wrong. So the names of authors and text-books, while given in the text as he printed them, are given here as spelled by the best authorities, including the 11th edition of the Encyclopædia Britannica. Watts's fine "Bibliotheca Britannica" (1824), and especially Foster Watson's "The English grammar schools to 1660" (1908), noted for its descriptions of text-books. The dates after an author's name are those of his birth and death; the date after a book is that of the earliest known edition.

poor speller?  
(c) →

So was over  
else in that  
they didn't  
about you

- |                                      |   |
|--------------------------------------|---|
| A New Discovery 1                    | <i>adsum</i> 257                                |
| a-b-c method 34, 50                  | adult pupils 81, 162                            |
| Abecedarium (1552) 209               | adverb analysis 146                             |
| Abelard, Peter (1079-1142) xiii      | <i>Aeliani</i> (160-222) <i>Historiae Vari-</i> |
| abbeys demolished 247                | <i>ae</i> (1545) 21, 207, 208, 213              |
| abbreviations in Accidents 77-9      | <i>aquis passibus</i> 82                        |
| <i>abest</i> 257                     | <i>Aerarium Poeticum</i> (1647) 23, 212         |
| Accidents (1513) 16, 56, 58, 61, 76, | Aesop (600-560), Fables 18, 136,                |
| 86, 282, 318, 319, 322               | 164, 208, 320                                   |
| and children 83                      | <i>aper et vulpes</i> 124                       |
| first half-year's work 101           | from the Greek 207, 213                         |
| full of abbreviations 77-9           | Hoole's Translation 124                         |
| how taught 88                        | how taught 139                                  |
| moral purpose 107                    | into verse 192                                  |
| Posing of, Brinsley 112, 173         | solid learning 123                              |
| time required 110                    | specimen translations 123-7                     |
| acoustics 221                        | Aetheopic language 217                          |
| acted plays 315                      | affability 252                                  |
| acting 180                           | age of pupils xxvii, 29, 30, 43, 53,            |
| Adages, English 23, 209              | 87, 101, 131                                    |
| Erasmus (1599) 22, 208               | Agricola, Rodolphus (1443-85)                   |
| <i>Adagia Selecta</i> (1616) 22, 208 | 210   |
| Adams, gift to grammar school        | Alciati, Andrae (1492-1550), <i>Em-</i>         |
| 309                                  | <i>blemata</i> (1535) 20, 22, 192, 208          |
| adjective analysis 143               | Alcuin (735-804) xiii                           |
| comparison 92                        | Alexander the Great (356-23)                    |
| admission of pupils 264              | xiii, 227-7                                     |

236-7 (332)

- Alfred the Great (848-900) ~~X~~  
 all sorts of children 239  
 alliterative method 39  
 alphabet 31, 33  
   method 51  
   wheel 38  
 alphabetical selections 280-1  
*alternatim* 287  
 alternation of studies 259  
 Alvarez, Emanuel (1526-82) 25, 173  
 American exhibits 277  
   system viii  
 Amoma 215  
 anagrams 221  
 analysis of adjectives 143  
   of adverbs 146  
   of grammar 172  
   of parts of speech 142  
 ancient languages xxiv  
 anger repressed 251  
 anglicisms 195  
   avoided 117  
   Willis (1655) 20, 23, 188, 195, 209  
 Anglo-Latin 19, 23, 164, 173, 209, 212  
 Anhalt-Kothen, Prince 236  
 Anisse's Phrases 23  
 annual school feasts 313  
 Ansonius Popma 25  
 antiquaries 309  
 Aphthonius, Aelius Festus (3d century A. D.) *Progymnasmata* (1508) 21, 202, 210, 221  
 apparatus 242  
 apparel, pupils 244  
 appeal to founders 237, 249, 309  
*Apophthegmata Carolina* 208  
   Erasmus (1532) 23, 208  
   Lycosthenes (1555) 23  
   Posselius (1595) 22, 204  
 Arabic, orations in 217  
 arbitrary discipline 252  
 Aristophanes (448-385) 24, 218, 223, 315  
 Aristotle (384-322) 7  
   q 42, 82  
 arithmetic xxvi, xxxiii, 56, 61, 236, 258, 304  
 Armenian language 217  
 arrangement of classes 269  
   of rooms 240  
 art of poetry 212  
*Artis Poeticae Compendium* (1647) 23, 212  
 arts 309  
*As in presenti* 108, 112-9, 319  
 Ascham, Roger (1515-68) The Scholemaster (1570) xx, 16, 84, 183, 273  
   double translation 171  
   emulation 66  
   letters 25, 189  
   q 118, 122  
 Assembly's Catechism (1654) 17, 18, 19, 118  
   in Latin and Greek 195, 212  
 attendance 256-7  
 attention to one another 274  
*Audoeni, Joannis Epigrammatum* (1606) 192  
 Augustine, St. (354-430) Meditations 123  
 Soliloquies (1484) 18, 123

- Authores Grammaticales Antiqui* Bible read after six weeks 43  
 25, 173 *Bibliotheca Scholastica* (1633) 22,  
 authority 251 208, 209  
 average children 29 bill, monitor's 291-4  
*Aviani Clavis Poeseos Sacrae* 217 *Billi* [Jacques de Billy] (1535-  
 Bacon, Francis (1561-1626) xx, 81) *Locutionum Graecarum*  
 xxiv, xxix, 164, 236 (1578) 22, 204  
*de Sapientia Veterum* 20, 194 Biographical Account of Educa-  
 q 42 tion in England 16, XXXI  
 Balfour, A. J. (1848-) q 311 birchen rod preferred 295  
*Barclaii Orationes* 26, 221 Bird, John Grounds of Grammar  
 Bardeen, C. W. 45, 79 (1639) 19, 173  
 Barnard, Henry (1811-1900) 13 Birket, Catechism 24, 221, 224  
 Baret, John, An Alverie or Triple Bisetus, on Aristophanes 218  
 Dictionarie (1573) 23, 209 blister on the hand 295  
 bashfulness 181 Blount, Thomas The Academie  
 Bathurst, Dr. 62 of Eloquence (1654) 19, 174  
*Baudius, Dominic* (1561-1613) Board of education, England 303  
*Orationes* 26, 221 boarding-pupils 233, 244  
 Beckman, *de Origimibus Latinae* Boccacio, Giovanni (1313-75)  
*Linguae* 25, 181 206  
 behavior recorded 292 Bond, John *Annotationes in Poe-*  
 bend to child's capacity 83 *mata Quinti Horatii* (1606) 219  
 Benedictus, on Pindar 218 Bonner, Mr. 318  
 Bernard, John, The Independant's bookcases 241, 308  
 Catechism (1645) 110 books, care of 241, 307  
 best scholars, worst writing 306 from fines 299  
 Beza, Theodore (1519-1605) Em- Boothby-Pagnall 3  
 blems (1599) 208 boxes for books 241  
 Bible 16, 51-2, 64, 67, 76, 118, boy for the school 216  
 119, 122, 129, 136, 163, 172, breaking-up day 314  
 216, 285-90 *Breviarum Graecae Linguae* 24  
 at home 287 Brinsley, John (1600-65) xxxvii,  
 English, Latin, Greek 285 172, 183, 325  
 given away 310 Consolation for Grammar  
 history of 286 Schools (1622) 34, 129, 258  
*Memorale Biblicum* 286 *Ludus Literarius* (1612) 34, 268  
 Paget's History of (1613) 286

- Brinsley, John *Pueriles Confabulationculae* (1617) 17, 116, 118  
 Posing of the Accidents 112, 173  
 Brownelwoe, Sir Wm. 4  
 Buchanan, George (1506-82) *Paraphrasis Psalmorum* (1567) 19, 165, 195  
 Buchlerus, John *Thesaurus Conscribendarum* (1636)  
*Laconicus Epistolarum Thesaurus* (1623) 20, 188  
*Synonyma Virgiliana* 23, 212  
 Budaëus [Budé, Guillaume] (1467-1540) 222  
 building for schools 240  
 Bureau of education, U. S. xxxi,  
 Burley, Grammar 19, 173  
 Busby, Richard (1606-95) 204, 237  
 Greek Grammar (1647) 20, 21, 175, 201  
 Butler, Charles (1559-1647) 174, 208  
 Rhetoric (1600) 320  
 Buxtorf, Johannes (1564-1629),  
 Hebrew Epitome (1600) 24, 25, 215, 216, 217  
 Lexicon (1607) 216, 217, 225  
 Thesaurus (1609) 26, 217  
 Caesar, Gaius Julius (102-44) 164, 208  
 Commentaries (51-48 B.C.) 21, 205, 213  
 Calfe grammar school 309  
 Calliboepeia (1613) 23, 209  
 calligraphy 306. See penmanship  
 Cambridge wranglers 281  
 Camden, William (1551-1623)  
 Greek Grammar (1597) 18, 21, 24, 175, 196, 225  
 capacity of pupil xviii, 82, 270  
 capitalization 151  
 capping books 280  
*Captus* 279  
*Carolina Apophthegmata* 208  
 Castillion, Sebastian (1515-63)  
*Dialogi Sacri* (1543) 18, 129, 150  
 Castilion, *Proselecciones* 204  
 casual 130  
 catechetical doctrines 288  
 catechism 57, 324  
 Assembly (1647) 17, 18, 19, 118  
 in Latin and Greek 195, 212  
 Bernard 110  
 Birket 24, 221, 224  
 church (1549) in Hebrew 224  
 Harmer's translation 195  
 in Greek 221  
 in Hebrew 221, 224  
 Novell (1570) 21, 213, 221, 224, 287  
 on Saturday 276  
 Palatinate (1563) 213  
 Parvus Hebraicus (1574) 24  
 Catineus 210  
 Cato, Marcus Porcius (234-149)  
 17, 118, 320  
 Distichs (1483) xxxvi, 115, 226  
 Caussin, Nicholas (1580-1651) 22, 25, 174, 201, 208  
*Grammatica* 22  
*Symbolica Aegyptiorum Sapientia* (1618) 208



- Cauterus 218  
 Ceporinus, Jacobus *Grammatica*  
 (1541) 22, 201  
 Cerapline 218  
 Cerda, John Lewis (1621-4) on  
 Virgil 207  
 Chaldean language 217  
 Chapman, George (1559-1634)  
 Homer 218  
 Charlemagne (742-814) xiii  
 Chartarius, *Imagines Deorum*  
 (1581) 208  
 cheerful learning 33  
 cheerfulness 253, 313  
 Cheiragogia 211  
 children and Accidents 83  
 capacity xviii, 82, 83  
 compared with adults 33, 81  
 imperfections 13  
 study of 33, 83, 217  
 choosing sides 268  
 Christ-cross-row 33  
 Christian-like conversation 252  
 Christians and Heathen 296  
 Christmas holidays 314  
 Chrysoloras, Manuel (1355-1415)  
 Erotomata (1480) 22, 201  
 church catechism 224  
 near school 240  
 pupils seated together 288  
 Cicero, Marcus Tullius (106-43)  
 xx, 164, 177, 186, 221  
*Calliepeia* (1613) 23, 209  
*de Senectute* 165  
 Erasmus's opinion of 182  
*Ethica* 23, 208  
 letters 25, 165, 182, 183, 189  
 translation 183  
 Cicero, offices 320  
 orations 24, 220, 223, 321  
 q 42, 82  
 sentences (1614) 207, 208  
 six paradoxes 201  
 Sturm's model 182  
 style 182  
 ciphering 258  
 city suitable for school 239  
 civil behavior 236  
 Clarke, John 122  
*Dux Grammaticus* (1633) 206  
*Dux Oratorius* 20, 187  
*Dux Porticus* 20, 193  
 English Adagies 23, 209  
*Epistolographia* 20, 188  
*Formula Oratoria* (4th ed.  
 1632) 210, 221  
*Phrasologia Puerilis* (1638) 23,  
 188, 209  
 class-contests 266-7  
 in letter-writing 187  
 management 274  
 method 65, 99, 323  
 vote 267  
 class preparation 76  
 reading 192  
 rooms 240  
 teaching 65  
 classes arranged 269  
 size should be 40 69, 266  
 classics xxii, xxiv, xxix, 328  
 classification 227, 243  
 by reading 265  
*Clavis Graecae Linguae* (1620) 20,  
 177  
*Homerica* (1638) 26, 218  
*Poeseos Sacrae* 217

- cleanliness 244  
 clemency 296  
 Clerke, John 325  
 close of school 240  
 cockpit from school 247  
 colleges, kinds of 245  
 colloquies 128  
     Corderius (1564) 17, 98, 100,  
         117, 118, 128, 164  
     Erasmus (1519) 21, 128, 205, 213  
     Helvicus 18, 128, 136  
     Scottenius 128  
     Vives (1539) 128  
 Comenius, Johann Amos (1592-  
 1671) iii, vi, xi, xx, xxiii, xxiv,  
 xxxv, 55, 99, 122, 172, 236, 325  
     class emulation 268  
     classes 266  
     *Didactica Magna* (1632) xv  
     first great realist xxviii  
     *Jamua Linguarum* (1631) 18, 19,  
         21, 55, 126, 136, 164, 171,  
         181, 205, 213, 219  
     nature goes step by step 86  
     *Orbis Pictus* (1658) xvi, xvii,  
         xix, 16, 55, 79, 100, 207, 208  
     q 84  
 comical authors 322  
 commendation vs. reproof 66, 254,  
     276  
 Commentaries, Caesar's 21, 205,  
     213  
 commentators 309  
 comments on scriptures 286  
 common-place books 172, 173,  
     200, 208, 209, 215, 282  
     vs. "paper-book" 203  
     See also "construing-book" 7, 18  
 Common Rudiments of Latin  
     Grammar 16  
 company in learning 265-7  
 comparison of adjectives 92  
*Compendium Rhetoricae* 19  
 composition 179  
     material 279  
 concordance 103  
 concrete methods xxiii  
 conjugations 94-6, 282  
*conjunctis vocibus* 287  
 conservatives xxxv  
 Consolation for Grammar Schools  
     (1622) 34, 129, 258  
 consonants 32, 35, 41, 43-5  
 construction 103, 107, 129, 269-  
     70, 323  
     construing-book 7, 18  
     *est mea spes* 193  
 conversational Latin 107  
 Cooper, Thomas (1517-94) *The-*  
     *saurus Linguae Romanae* (1548)  
         23, 210  
 Coote, Edmund, The English  
     Schoolmaster (1596) 43, 162  
 Coptic language 217  
 copied work detected 276  
 copy-books 276, 304, 306  
 Cordier, Mathurin (1480-1564)  
     *Colloquia* (1564) 17, 89, 100, 117,  
         118, 128, 164, 236  
 corporal punishment xxiv, 13, 69,  
     108, 253, 293, 295-300  
 correction 243  
 counting xxvi, 279  
 course of study 195  
 Cramoisy, S. & G. 220  
 Creed 288

- Crinesius, Christopher (1584-1629) Lexicon 26  
 critics 309  
 cruel punishment 253  
 curiosities 242  
 curriculum xxiv, 195, 213, 223, 236, 303  
 customs, peculiar 311  
 Danes, John, A Light to Lillie, or the better Teaching and Learning of the Latin tongue (1631) 19, 173, 206  
 Danish barbarism 236  
 Dante, Alghieri (1265-1321) 206  
 dark room punishment 300  
*de Senectute*, Cicero 165  
 declamations xxxiv, 284, 315  
 declensions 90, 282  
 decurion system 271  
 Demosthenes (384-322) 205  
   *Sententias* 22, 203, 208  
 desks and seats 241  
   for declamations 284  
 Despauterius, [Van Pauteren, John] (14??-1520), *Commentarii Grammatici* (1537) 25  
 detecting stolen work 276  
 Devarius, Matthew *de Graecis Particulis* (1588) 22, 204  
 devices in teaching 35-8  
 dialectics, or logic xiv, xxvii, 281  
 dialogues, Lucian 24, 220, 223  
   *Dialogi Castalionis* (1557) 18, 129, 150  
   *Gallico Anglo-Latini* 164  
   *Sacri* (1543) 18, 129, 150  
 dictated English translated 207  
 dictates 275  
 dictionaries 118, 181, 271, 309  
   Barret 23, 209  
   Buxtorf (1607) 25, 216, 217  
   Cooper (1548) 23, 210  
   Crinesius 26  
   Dugard (1661) 176  
   English 209  
   English and Latin 20, 188  
   *Forestii* 26  
   Garthius 22, 204  
   Higins 209  
   Holyoke (1617) 21  
   Hulaet (1659) 209  
   Longolin 218  
   Morellii 22, 204  
   Paguine 216, 217  
   Pasor (1644) 19, 176  
   Rider 181  
   Schlinder (1635) 25, 217  
   Schrevelius (1663) 21, 204, 218  
   Trostini 217  
   Vechner (1680) 21, 200  
   Withals (1554) 20, 188  
*Dictionarium Otto Linguae* 164  
*Didactica Magna* (1632) xv  
 Diodorus Siculus (1st cent. A.D.) 22, 208  
 diphthongs 46  
 direct methods 85, 97, 99  
 directed freedom 251  
 discipline xxxiv, 13, 69, 108, 243, — 293  
   to be rational 252  
 dismissal 67, 257  
 disputations xxxiv, 173, 270, 279-81, 324  
 defined 281  
 Stockwood (1607) 19, 173, 281

- distichs of Cato (1483) xxxvi, 115, eclogues 221  
     226  
 distinguishing letters 35  
 divinity 309  
 division into syllables 47  
*Doctorum Flores* 208  
 double translation 171, 182  
 Doughty, Robert 7  
 Drax, Thomas, *Bibliotheca Scholastica* (1633) 22, 208, 209  
     *Calliopeia* (1613) 23, 209  
 Drummond, Henry (1851-97)  
     Ascent of Man iv  
 Dugard, W. (1605-22) English rudiments of the Latin Tongue (1656) 204  
     *Elementa Rhetoris* 174  
     Greek Grammar (1656) 175  
     *Lexicon Graeci Testamenti* (1660) 176  
     Lucian's Dialogues (1685) 220  
     Probation Book 141, 183, 210  
 Dugres, *Dialogi Gallico Anglo-Latini* 164  
 dunces 41  
 Dury, John (1596-1680) iii, v, vi, xi, xxiii, xxxv, 72, 236, 259  
     Exercitatio of Schooling vii  
     Reformed School (1650) viii, 245, 258  
*Dux Grammaticus* (1633) 206  
     *Oratorius* (1633) 20, 187  
     *Poeticus* 20, 193  
 ear-mindedness xxiv  
 early schooling 30  
 Easter holidays 265, 314  
 Eastern languages 237  
 Ecclesfield parish 246  
     of Mantuanus 127  
     of Virgil 206  
 economics xxv  
 education and religion 7  
 Edward IV (1442-83) 246  
*Educational Review*, Lon. xxxi N. Y. xxi  
 educational toys 36  
 effective speech 275  
 Egyptian language 217  
*Elegantiae Pueriles* 20, 186  
 elementary degree 249  
*Elementa Rhetorices* 18, 21, 24, 174, 180, 200, 215, 223  
 Elizabeth, Queen (1533-1603) 180, 237, 247, 273  
 emblems, Alciati (1535) 20, 22, 192, 208  
     Beza (1599) 208  
     Chartarius 208  
     Rensuerus 208  
 empirical before rational 326  
 emulation 66, 202, 277  
     Ascham on 66  
     overestimated 266  
*Enchiridion Morale* 208  
     *Oratorium* (1633) 23, 209  
     *Poeticum* 23, 212  
 encourage the timid 254  
 encyclopaedic learning 236, 239  
 England and Wales 303  
 English Dictionary 209  
     into Latin 183, 323  
     Pedagogy 13  
     perfected 75  
     reading 241, 264, 265  
     rhetoric 19, 174

- English Dictiodyary rules 101  
   Schoolmaster, Cootes 43, 162  
   schools inferior 234-6  
   verse before Latin 190  
 enterers 161  
 entertainment 242  
 Epictetus (60 A.D.—) 21, 213  
 epigrams 221  
   Farnaby (1629) 20, 21, 192, 207, 213  
 epistles 171, 178  
   Ascham 25, 189  
   Cicero 25, 165, 182, 183  
   *de Conscribendis* 20, 188  
   Erasmus 25, 189  
   in Latin 184-6  
   Lipsius 25, 189  
   Pliny 25, 189  
   Politian 25, 189  
   Seneca 25, 164, 189  
   Symmachus 26, 221  
   Textor 19, 171, 211  
   Turner 25  
*Epistotographia*, Clark 20, 188  
 epithalamia 221  
 Epithets, Testor 212  
 epitomes, Buxtorf 24, 215, 216, 217  
 Erasmus, Desiderius (1466-1536)  
   xx, 124, 206  
   *Adagia* (1500) 22, 208  
   and Cicero 182  
   *Apophthegmata* (1532) 23, 208  
   Colloquies (1519) 21, 128, 205, 213  
   *de Conscribendis Epistolis* 20, 188  
   *de duplici Copia Verborum* (1511) 20, 187  
 Erasmus, *de Moribus* (1532) 63  
   *de Ratione Instituendi Discipulos* 180  
   letters 25, 189  
   q 42  
   errors in recitation 244  
   *est mea spes* 104 ways 193  
   Ethiopic language 217  
   *Ethica Ciceronia* 23, 208  
   Eton school 240  
   etymology 80  
   Euripides (480-406) 24, 223  
   Eustathius (12th century A.D.)  
     on Homer 26, 218  
   Evans, Roger 302-3  
   exaggerations of punishment 298  
   *Examinatio Latinae Grammaticae*  
     160, 282  
   examinations xxxiv, 243  
     paired for 270  
   exclusion day 311-3  
   excuses, from parents 257  
   Exercitatio of Schooling vii  
   exercises 268  
     displayed 315  
     penmanship 300, 304  
   exhibits of pupils work 245, 277, 312  
   experienced teachers 246  
   experiments in method 324-5  
   expulsion 298-9  
   extempore Latin orations 221  
   eye-authority 241  
     mindedness xxiv  
   fables see Aesop, Phaedrus  
   Fabritius, *Elegantiae Pueriles* 20, 186

- Farnaby, Thomas (1575-1647) 208  
 235, 325  
 employed writing master 305  
*Epigrammatum Graecorum* (1629) 20, 21, 192, 207, 213  
*Florilegium Phrasicon* (1659) 23, 209, 212  
*Formulae Oratoriae* (1633) 210  
*Systema grammaticum* (1641) 19, 173  
*Index Poeticus* 211  
*Rhetoricus* (1633) 174, 208  
 Notes in Horace 219  
 Juvenal (1612) 219  
 Lucan (1618) 220  
 Martial (1615) 220  
 Virgil (1634) 207  
*Phrasologia Anglo-Latina* 23, 209, 212  
 ferula 69  
   birchen rod better 295  
 fewer schools but better 249  
 figures of speech 174, 190, 210, 274, 320  
 fighting among boys 294  
 fines 299, 316  
 finish what is begun 189  
 fitness of teachers 59  
 five organs of speech 31  
*Flores Doctorum* 208  
*Postarum* (1480) 23, 211, 321  
*Florilegium Phrasicon* (1629) 23, 209, 212  
 fluency, Erasmus on 187  
 folding-doors 240  
 follow nature 84  
*Forestii Lexicon* 26  
 form a centre of interest 303  
 forms 214, 235, 243, 265, 319-22  
*formulae loquendi quotidianae* 283  
 foundation to be guarded 246-8  
   to build on 137, 326  
 founders, appeal to 237, 240, 249, 309  
 founding of schools xxxiv, 59, 231  
 France xiv  
 Franklin, Richard *Orthotomia* (1630) 21, 200  
 free scholars 60, 62  
   schools xxxiv  
   text-books to poor 308  
 freedom to leave the room 68, 101, 259-60  
 French ix  
   boys in English schools 283, 284  
 Friday disputations 279  
   reviews 278, 319, 320  
   to Friday 291  
 Froebel xxvi, 13, 30, 31  
 Fronte, Cornelius 181  
 fuel 242  
*Gallico Anglo Latini Dialogi* 164  
 garden, orchard and 240  
 Gargantua 275  
*Garthii Lexicon* 22, 204  
 Gaza, Theodorus (1400-75) *Grammatica* (1495) 22, 201  
 gender 111  
 geography xxv  
 geometry xxv  
 George Junior Republic 268  
 Gerard, John (1582-1637) *Meditations* (1633) 18, 123  
 Germany xiv  
*Gesta Romanorum* 123  
*Gietseri Grammaticae* 22

- globes 242  
*Gnomologie* (1551) 22, 203, 208  
*Gochensis Analecta et Problemata*  
     25  
     *Observationes* 215  
 going out of school 259  
 Golden Grove (1608) 208  
     verses 221  
 Goldsmiths alley 235  
 Goodwin, Antiquities 26, 220, 223  
 Gospel of St. John 176  
 Gouge, William, Of domesticall  
     Duties (1634) 62  
 graceful speech 275  
 graded schools 70  
 grading of pupils 64, 265  
 graduating exercises 281  
 grammar xxxvi, 169, 171, 247  
     abstract 83  
     analysis of 172  
     and language 85, 87, 101  
     at nine 131  
     difficult 85  
     drill 155  
     grounded 281  
     memoriter 280  
     necessity 185  
     rational vs. technical 99  
     reviewed 282  
     teaching 81  
 grammars 271, 309  
     *Authores Antiquae* 25, 173  
     Bird (1639) 19, 173  
     Burley 19, 173  
     Busby (1647) 20, 21, 175, 201  
     Camden (1597) 18, 21, 24, 175,  
         196, 225  
     *Caninii* 22, 201  
     grammars, Caussin 22 ]  
     *Ceporini* 22, 201  
     *Chrysolonas* (1480) 22, 201  
     *Cleonardi* 21, 200, 201  
     Common Rudiments 16  
     Danes (1631) 19, 173, 206  
     Despauterius (1537) 25  
     Devarius (1588) 22, 204  
     Dugard (1656), 175, 176  
     *Dux Grammaticus* 206  
     *Examinatio Latinae* 160, 282  
     Farnaby (1641) 19, 173  
     Gaza (1495) 22, 201  
     *Gretseri* 22, 201  
     Gregory 19, 173  
     Grounds of 283  
     Hampton 18  
     Hawkins 19, 25, 173  
     Hayne (1637) 102, 173  
     Hermes (1639) 19, 173  
     Hoole 16, 19, 139, 159, 160  
     Hulaet 209  
     Laubegeois 24, 219, 223  
     Lily, xxx, 17, 18, 21, 24, 72-167,  
         115, 158, 173, 178, 206, 225  
     Lloyd (1653) 195  
     manuscript 172  
     Phalerius 173, 210  
     *Posselii Syntaxis* 22, 201  
     Scotus 22, 201, 246  
     Seidelius (1653) 18, 177  
     Shirley (1649) 19, 173, 177  
     Stephanus (1531) 222  
     *Supplementa* 19  
     Turselin (1599) 25, 188  
     Urbanus 22, 201  
     Váro 181  
     Voss (1665) 195

- grammars, Wharton (1653) 80  
   Whittinton (1522) 122  
   Willis (1655) 20, 23, 188, 209  
   Woodward (1641) 79  
 grammar schools xxxiv  
   Brinsley  
     defined 232  
     Dury 34, 129  
     founding 231, 237  
     reformed 236  
 gratulatory speech 261  
 Greek ix, xxx, 1, 21, 169, 171, 214,  
   233, 235, 237  
   Aesop's Fables 207, 213  
   Assembly's Catechism 195, 197,  
     212  
   *Clavis Linguae* 20, 177  
   grammar 175, 197, 200, 320, 321  
     Busby (1647) 20, 21, 175, 201  
     Camden (1597) 18, 21, 24,  
       175, 196, 225  
     Caporinus (1541) 22, 201,  
     Devarius, de Particulis (1588)  
       22, 204  
     Dugard (1656) 175  
     Laubegeois 24, 219, 223  
     Linacre (1524) 25, 173  
     Posselius (1561) 22, 101  
     *Rudimenta* 20  
     Seidelius (1653) 18, 177  
     Stephanus (1572)  
 into Latin 203, 205  
   *Locutionum* 22, 209  
   niceties 282  
   Posselius (1561) 22, 101  
   Septuagint 286  
   spoken 177  
 Greek Testament 18, 24, 172, 176,  
   199, 213, 215, 223, 321  
   Vechner (1680) 21, 200  
   verse-making 197  
   written 207  
 Gregory, Francis *Etymologicon*  
   *Mikron* (1654) 173  
   *Nomenclatura* (1675) 177  
 Gretser, James (1561-1635) *Insti-*  
   *tutiones Graeciae Linguae* (1635)  
     201  
 grounded for Latin 137-8  
 guessing 108  
 gymnasium xxvii  
 half-holidays 261  
   taken away 277  
 Hampton, Barnaby, *Prosodia* 18  
 Hardwick, Virgil Translated 20,  
   190  
 Harmar, John (1594-1670) Cate-  
   chism Translated 195  
 Harris, Wm. T. (1835-1909) xxiv,  
   59, q 65  
 Harrow School 240  
 Hartlib, Samuel (1599-1670) iii,  
   v, vi, xxxv  
 hats to be hung up 241  
 Hawkins, Francis Youth's Be-  
   haviore (4th ed. 1646) 63  
   Grammar 19, 173  
   *Particulae Latinae Orationis*  
     (1655) 25, 188  
 Hayne, Thomas (1581-1645)  
   *Grammatices Latinae Compen-*  
     *dium* (1637) 102, 173  
 healthful location 239  
 Hebrew ix, xxx, 1, 169, 198, 214,  
   223



- Hebrew as grammar school study 215  
 Buxtorf, Epitome (1600) 24, 25, 215, 216, 217  
 Lexicon (1607) 25, 216, 217  
 Catechism in 221, 224  
 grammar 322  
 Martinius (1593) 215  
 Psalter 24  
 Heinsius, Daniel (1580-1665), *Orationes* 26, 221  
 Helvicus, Christopher (1581-1616) *Colloquies* 18, 128, 136  
 Henry VIII (1491-1547) 247  
 herbals 309  
 Herbart, J. F. (1776-1841) 86  
 Herbert, George (1593-1633)  
   *Poems* xxxiii, 20, 190  
   on Man 191  
 Hermes, Anglo-Latinus (1639) 19, 173  
 Hesiod (8th century B.C.) 217, 223, 321  
 Hesychius (5th century A.D.) 222  
 heuristic xxiii  
 hieroglyphics 39, 208  
 Higin, John (1511-75) *The Nomenclator* (1567) 209  
 hissing disgrace 281  
 history xxv  
   Aelian (1545) 21, 207, 208  
   Education in England 16  
   *Medulla Historiae* 22  
   of Queen Elizabeth 57  
 Hodder, James, *Penman's Recreation* (1660) 304, 306  
 holidays 260, 314  
 Holland xiv  
 Holiday, Barten (1593-1661)  
   *Persius Translated* (1616) 219  
 Holyoke, Thomas *Dictionary Etymologicall* (1617) 21  
 home and school 287  
   from school, on the way 67  
 Homer (about 10th cent. B.C.) 24, 218, 223  
   Chapman, Translation 218  
   *Clavis Homerica* (1647) 26, 218  
   Lexicon 26, 218  
 Hooker, Richard (1553-1600)  
   *Sermons illegible* 305  
 Hoole, Charles (1610-66) xxiii  
   *Accidence Examined and Explained* (1702)  
   *Aesop Translated* (1700) 124  
   *An easie Entrance to the Latine Tongue* (1651) 159  
   and Comenius xxix, xxxii  
   Cato's *Distichs* (1659) xxxvi, 226  
   *Centuria Epistolarum* (1660) 182  
   *Children's Talks* (1659)  
   *Colloquies of Carderius* (1657)  
   educational ideas xvii  
   *Examinatio Grammaticae Latinae* (1660)  
   *Grounds of Grammar* 139  
   *Handbooks to Lily* 159  
   Index to *Wits Commonwealth* 195  
   Interlinear Terence 178  
   Latin and English Grammar (1651) 16, 19, 159, 160  
   Latinisms 164  
   *New Discovery* (1660) xv, xxxi, 71

- Hoole, New Primer 39, 48, 67  
   New Testament (1653)  
   *Orbis Pictus* (1659) 30  
   practical schoolmaster xxxv  
   pupil at Wakefield 7, 302, 324  
   Praxis of Construction 122  
   *Propria Quae Maribus* (1650)  
   *Pueriles Confabulationuculae*  
     (1652) 17, 116, 118  
   Rotherham, school at 248  
   Rudiments of the Latin Gram-  
     mar (1659)  
   Sentences for children (1658)  
     16, 105, 106, 110, 319  
   Terence's Comedies (1663)  
   Terminations and Examples  
     (1650) 98  
   uses Latin constructions 118  
   *Vocabularium Anglo - Latinum*  
     (1657)  
   Wakefield, pupils at 302  
 Horace (65-8) 24, 164, 165, 219,  
   219, 223, 321  
   notes on, Bond, Farnaby 219  
   on the ferule 295  
 Horne, Thomas (1610-54) *Cheira-*  
   *gogia* 211  
   *Compendium Rhetoricis* (1651)  
     174  
   *de Usu Authoris* 219, 221  
   *Index Oratorius* 220  
 hornbook 33, 41, 50, 51  
 hour-glasses 258  
 hours of school 256  
 Hughes, James L. (1846- ) q 30  
 Huise, John *Florilegium Phrasi-*  
   *con* (1659) 209  
 Hulaet, Abecedarium (1552) 209  
 humanism 17, 179  
 humanity 309  
 hundred to a class 266  
 Huxley, Thos. H. (1825-95) 59  
 hymns rehearsed 287  
 idleness 294  
 illustrations of rules 103  
 imagination 85  
 imitation of style 210, 280  
 impartiality 253, 294  
   of pupils 269  
 imperfections of children 13  
 indecency 192  
 Index Poeticus 211  
   Rhetoricus 19, 174, 208  
   to Wits Commonwealth 195  
 indistinct speech 32  
 individual attention 267  
   teaching 65  
 infant schools xxix, 29, 31  
 infirmary 243  
 interest in education 8  
 interfering parents 254  
 interlinear translations 178, 183,  
   203  
 intervals in school time 258  
 irreverent behavior 288  
 Isocrates (436-388) 21, 197, 203,  
   205, 213, 221  
   Epistles 221  
 Italy ix, xiv  
 ivory letters 36  
*Ianua Linguarum* (1631) 18, 19,  
   21, 55, 126, 136, 164  
   Greek 205, 213  
   Hebrew 219  
   Latin 171, 181, 205  
 jerks in punishment 293, 296, 298

- Jesuits 275  
     class emulation 268  
     influence on Hoole 194  
 Jesus College 246, 266  
 jurisprudence xxviii  
 Justin (about 150 B.C.) History  
     164, 205, 208, 213  
 Juvenal (60-140) 21, 24, 219, 223,  
     321  
     notes on, Farnaby 219  
     on the ferule 295  
 keeping in 300  
 knowledge too common xxxvi  
 Lancasterian method 65  
 Langley, Lily's grammar 206  
     *Castilionis Praelectiones* 204  
 language and grammar 85, 87, 101  
 language above other studies 237,  
     245  
 Latin ix, xi, xxx, xxxiii, 1, 53, 61,  
     169, 214, 223, 235, 236, 264  
     and English 275  
     Anglo-Latin 19, 164, 173  
     begun at 8 53  
     catechism in 195, 212  
     composition 205  
     constructions 118  
     Danes (1631) 19, 173, 206  
     de Lingua Latina 181  
     de Originibus 25, 181  
     dictionary 20, 188  
     Easy Entrance to (1651) 159  
     English into 183, 207  
     grammar 16, 159, 165, 172, 173,  
         197, 200, 320  
     interlinear 178, 183, 203  
     into English 139-65  
     into Greek 195, 197, 203, 205  
     Latin into Hebrew 216  
         King Alfred 237  
         lesson, specimen 139-47  
         letter, specimen 184  
         Manutius (1599) 23, 25, 184,  
             209  
         method 16, 107  
         Morel (1583) 22, 204  
         not below grammar school 56-8  
         *Particulae* 25  
         *Phraseologia Anglo-Latina* 23,  
             209, 212  
         *Puerilis* (1638) 20, 23, 188  
         *Principae Latinae* 55  
         *Progymnasmata* 26, 220, 223  
         reaction against xx  
         school xxvii, 75  
         spoken 107, 116, 176, 282, 283,  
             312  
         style 171  
         Testament 18, 122, 163, 172,  
             195, 215  
         usefulness 54-6  
         verse-making 192  
         vocabulary 178  
         without grammar 165  
 Latinisms 164  
 Latinists xxx  
 Laubegeois, Aut. de 24  
     *Graecae Linguae Epitome* (1626)  
         219, 223  
 Laurie, S. S. q xxvi, xxviii, 268  
 laws 309  
 Laxton 247  
 learning by heart 111  
     by play 36, 46, 79, 99  
     cheerful 33  
     one's letters 33

- lectures 322-4  
letter-sport 46  
letter-writing 187  
letters 171  
    Ascham 25, 189  
    Cicero 25, 165, 182, 183  
    *de Conscribendis Epistolis* 20, 188  
    Erasmus 25, 189  
    in Latin 184-6  
    Lipsius 25, 189  
    Pliny 25, 189  
    Politian 25, 189  
    Seneca 25, 164, 189  
    *Symmachi Epistolae* 26, 221  
    *Textoris Epistolae* 19, 171, 211  
    Turner 25  
Lewinham grammar school 309  
lexicons 309  
    Buxtorf (1607) 25, 216, 217  
    *Crinesii* 26  
    Dugard (1660) 176  
    *Forestii* 26  
    *Garthii* 22, 204  
    *Geographicum* 21, 194  
    *Homericum* 26, 218  
    *Longolii* 218  
    Paguine 216, 217  
    Pasor (1644) 19, 176  
    Schlinder (1635) 25, 217  
    *Schrevelii* (1663) 21, 204, 218  
    *Trostini* 217  
Libanius (314-93) *Sophista* (1612) 26, 221  
liberal arts 309  
libraries xxxiv, 173, 309  
licentiousness 256  
lighting of school 242  
Lilye, William, (1468-1522) *Latin Grammar* (1515) xxx, 17, 18, 21, 24, 72-167, 115, 158, 173, 178, 206, 225  
    Danes 19, 173, 206  
    Langley 206  
Linacre, Thomas *de Emendata structura Latini* (1524) 25, 173  
Lincoln College 247  
Ling, Nicholas, *Wits Commonwealth* (1597) 20, 195, 208  
*lingue cupidior jecur* 450 ways 193  
Lipsius Justus (1547-1606) 221  
    Letters 25, 189  
    Orations 26  
Little Humble 3  
Livy (59 B.C.-17 A.D.) 165, 208, 213, 221  
    Orations 21, 202  
Lloyd, Richard, *The Latine Grammar* (1653) 195  
    *Phrases in Usum Scholae* (1654) 23, 209  
location of school 239  
Locke (1632-1704) q 116  
lodgings 242  
Loinus, I. *Gnomologie, sententiae ex Demosthenis orationibus* (1551) 22, 203, 208  
London xvi, 1, 27, 169, 229, 258, 303  
    pupils 4  
Longolii (Longueil, Christopher de 1490-1522) *Lexicon* 218  
Lord's Prayer 288  
Lorichius 210  
Lothbury Garden 1, 70, 235, 304

- Lubin Eilhard (1556-1621) *Com-mentaria* (1599) 219  
*Clavis Linguae Graecae* (1620) 20, 177  
 Lucan (39-65) 24, 164, 219, 220, 223  
 Lucian (120-80) *Selecti Mortuorum Dialogi* (1685) 24, 220, 223  
 Lucius Florus 21, 164, 205, 208, 213  
*Ludus Literarius* (1612) 34, 268  
 lungs of teacher saved 275  
 Lycophron (about 304 B.C.) 24, 218, 223  
 Lycosthenes, Conrad 23  
*Apophthegmata* (1555) 30  
 Magdalen college 204  
 manners 236  
   schools of 52  
   Youth's Behavior 63  
 Mantuan 18, 127, 136,  
   Eclogues 127  
 manuscript grammar 172  
 Manutius, Aldus, *Phrases Linguae Latinae* (1599), 23, 25, 184, 209  
   maps 242  
   margin and spaces 306  
 Mark, Thiselton vi, 80  
 Martial (38 B.C.—) 24, 219, 223  
 Martinius, P. M. Key of the Holy Tongue (1593) 215  
 Masson, David (1822-1907) q xi  
 master at ease with pupils 313  
   authority 251  
   broadly informed 309  
   censure of 254-5  
   chair 241  
   master clemency 293  
   control of pupils' choice 269  
   diversity of gifts 327  
   dwelling 242  
   excluded 311  
   free to supervise 243  
   friendly relations 314  
   himself at play 262  
   library 309  
   method xxx, 1, 169-228  
   of petty school 60  
   overworked 232  
   presents to 314  
   profits of boarding 244  
   qualifications 316, 327  
   salary 10-100 pounds 231-3, 244 247  
   self-control 251  
   tuition 244  
   mathematics xxiv  
   matter before form 327  
   May-day 301  
   mechanical arts 309  
   medicine xxviii, 309  
   Meditations of St. Augustine 123  
   *Medulla Historiae* 22  
   Melancthon, Philipp (1497-1560) 25, 122, 173, 218  
   *Memoriale Biblicum* 286  
   memorizing 280  
   memory 85  
     and understanding 79, 99  
     confirmed 278  
   mental philosophy xxviii  
   Merchant Taylor's school 59, 141, 175, 235  
   probation book 141, 183, 210  
   merchants accounts 304

- metaphysics xxv, 183  
 method 14  
   class 65, 99  
   concrete xxiii  
   Erasmus 180  
   place of 327  
 Milton, John (1608-74) 198, 236  
 mixed schools 231  
 model exercises 155  
 monitorial system 323  
 monitors 68, 258  
   bill 291  
   public and private 294  
   record 292-3  
 Montaigne, Michel de (1533-92) xxiii  
 moral education in America 13  
   philosophy 208  
   purpose 107  
 morality xxxvi  
 moralizing tendencies 57  
 morals, Erasmus 63  
   *Enchiridion Morale* 208  
 more the merrier 265  
 Morel, John, *Verborum Latinorum*  
   *Commentarii* (1583) 22, 204  
 morning recitations 273  
 mother-school xxv, xxvii  
   -tongue 106  
 movement 268  
 Mulcaster, R. (1532-1611) xxiii,  
   45, 59, 180  
   education for all 249  
   Positions, The First Part of the  
   Elementarie (1581) 235  
   psychological principles 326  
   q 82, 96, 87, 244, 245, 248-50  
 mumbling 32, 275  
 Muret, Marc Antonia *Orationes*  
   (1526-85) 26, 221  
*Musaeum Tradescantianum* 303  
 music 236, 247  
 muttering corrected 275  
   to himself 296  
 mutual assistance 270-1  
   correction 276  
   questioning 274, 282  
 Nansen, Fridtjof (1861- ) 42  
 Natalis Comes, *Mythologiae* (1551)  
   20, 22, 194, 208  
 National Education Ass'n U. S.  
   303  
 natural method 85, 97, 99  
 nature xxviii, 84  
   goes step by step 86  
   study xxv  
 neatness 63, 244  
 necessitous business 68, 101, 259-  
   60  
 necessity of teaching 10, 13  
 neighbors, affability to 252  
 New Discovery (1660) xv, xxxi, 71,  
   1-235  
 new learning xiv  
   scholars 264  
*non quam multum* 189  
 note books 175  
 Nottinghamshire 247  
 noun analysis 142  
 Nowell, Alexander (1507-1602),  
   *Catechismus* (1570) 21, 213, 221,  
   224, 287  
 number of pupils 236, 240  
 object perception xvii  
   teaching xxiii  
 office for necessitous use 242

- Ogleby, Virgil translated 190, 206  
 old education xiv  
   masters xxxvii  
 opening exercises 64, 285  
 optics xxv  
*optime and pessime* 277  
 orations xxxiv, 261, 270, 284, 315  
   *Baudius* 26, 221  
   by the master 313  
   Cicero 24, 220, 223  
   Clarke 210, 221  
   Dux Oratorius (1633) 20, 187  
   *Encheiridion* (1633) 23, 209  
   *Formula Oratoriae* (1633) 210  
   Hawkins Dux Oratorius (1633)  
     20, 187  
   Heinsius 26, 221  
   in Arabic 217  
   in Hebrew 217  
   Index Oratorius 220  
   *Lipsii Orationes* 26  
   Livy 21, 202  
   Loinus (1551) 22, 203, 208  
   *Mureti Orationes* 26, 221  
   *Orator Extemporaneus* 23, 174,  
     208, 221  
   Paiot 25, 174  
   *Particulæ Latinae Orationis*  
     188  
   *Partitiones Oratoriae* 174  
   *Puteani Orationes* 26, 221  
   Quintilian 24, 220  
   Quintus Curtius 202, 221, 223  
   Radan 174  
   *Rainoldi Orationes* 26, 221  
   Sallust 202  
   *Salmatii Orationes* 26, 221  
   Tacitus 202  
   orations, Turner (1615) 26  
   Voss (1621) 23, 174  
   weekly 202  
 orators 221, 309  
   pronunciation 32  
 oratory 197, 201  
   *Dux Oratorius* 187  
   *Encheiridion Oratorum* 23, 209  
   exercises in 223  
   *Formulae Oratoriae* 210, 221  
   imitated 280  
   *Orbis Pictus* (1658) xvi, xvii, xix,  
     16, 55, 79, 208  
   expensive 80  
   Hoole's preface 30  
   imitated 100  
   method extended 207  
 orchards and gardens 237, 240,  
   242  
 order 64, 258, 268  
 organs of speech 31  
 oriental tongues 217  
 orthography 80  
*Orthotonia* 21, 200  
 Ovid (43 B.C.-17 A.D.) 164, 208,  
   212  
   de Tristibus 19, 171, 189  
   Metamorphoses 19, 171, 193,  
     320  
   Sandys Translation 190  
 Owen, John (1616-83) *Epigram-*  
   *mata* 20, 192  
 Oxford 204, 247  
 Pagit, Eugenius History of the  
   Bible (1613) 286  
*Pagninus, Sanctus* (1466-1536)  
   *Lexicon* (1529) 216, 217  
 Paiot, *de Eloquentia* 25, 174

Clark's  


- pairing of pupils 270
- Palatinate catechism (1563) 213
- paper-book 19, 107, 115, 117, 121, 172, 174, 203, 216, 275, 277, 283, 287
  - ruled for penmanship 304
  - writing must be fair 301
- paradigms 97, 99, 176
- paradoxes, Cicero's six 201
- paraphrasing 218
- Parens, Phillippus *Calligraphia Romana* (1616) 23, 209
  - Medulla Historiae* 208
  - on Plautus 220
- parents, Christian duty 287
  - consulted 298
  - interfering 254, 256
  - on exclusion day 312
  - provide rewards 294
- parsing 153-7
- Partitiones Scientiarum* xxiv
- participles 98, 145
- parts of speech 78, 88, 175
  - analysis 142
- Pasor, George ( -1637)
  - Hesiod (1621) 217
  - Lexicon (1644) 19, 176
- passing out in order 68
- pattern reading 76
- Paulus Minutius* 208
- payment of teachers 60
- Payne, W. H. (1836-1907) 37
- pedagogue xxx
- Pedagogy, English 13
- Pelegromius, Simon, *Synonymorum Sylva* (1609) 209, 247, 264
- Pemble, William, *Encheiridion Oratorium* (1633) 33, 209
- penmanship 174, 301-7
  - by careful exercises 178
  - calligraphy 306
  - dated specimens 302
  - extra charge for 302
  - Hodder (1660) 304, 306
  - margin and spaces 307
  - poor repeated 305
  - taught six weeks a year 301
- periods of education xxvii
- Perkins, William (1538-1602) 202
  - Clavis Homerica* (1638) 26, 218
  - The Foundation of Christian Religion (1591) 131, 324
- Persian language 217
- Persius (Aulus Persius Flaccus 34-62) 24, 223, 321
  - Holidaie's translation (1616) 219
- petitory orations 164
- Petrarch, Francesco (1304-74) 206
- petties 75
- petty school xvi, xxii, xxix, xxxii, xxxiii, 1, 27-71, 241, 264,
  - discipline of 63
  - erection 238
  - founding 59-62
  - Latin not to be taught in 56-8
- pews for ushers 241
- Phaedrus (about 40 B.C.) Fables 22, 208
  - Phalerii Supplementa ad Grammaticam* 173, 210
- Philip of Macedon (382-36) 7
- phonics 31
- phrase-books 279, 309
- Phraseologia Puerilis* (1638) 20, 23, 188



- phrases 274, 279, 322, 324  
   Anisse 23  
   Clarke (1638) 23, 188, 209  
   Farnaby (1659) 23, 209, 212  
   Huisse (1659) 209  
   Lloyd (1654) 23, 209  
   *Manutii* (1599) 23, 25, 184, 209  
   *Poeticae* 23, 211  
   Winchester (1658) 23, 209, 210  
*Phrasiuncula* 283  
 physics xxv, xxviii  
 pictures 37  
 Pierius, Hieroglyphics 22, 208  
 piety 236, 239  
 Pindar (522-443) 24, 218, 223  
   Benedictus on 218  
 play 35-8, 268  
   acted 180, 315  
   before school 256  
   capping verses 280  
   days 260-2, 277  
   educational toys 36  
   ground 63, 240, 261  
   learning through 36, 46, 79, 99  
   vocabularies amid 273  
 place by disputation 281  
 pleasing toward pupils 253  
 pleasurable exercise 268  
 pleasures of teaching 8  
 Pliny (61-113) 164, 165, 208  
   Letters 25, 189  
   *Panegyrica* 24, 220, 223  
 Plutarch (46-120) 22, 24, 208,  
   223, 315  
 poetry, art of 212  
   *Aerarium Poeticum* 23, 212  
   *Artis Poeticae Compendium* 23,  
   212  
 poetry, *Clavis Posseos Sacrae* 217  
   *Dux Poeticus* 20, 193  
   *Enchiridion Poeticum* 23, 212  
   *Index Poeticus* 211  
   imitated 280  
   memorized 279  
   Voss (1647) 23, 212  
   Weinrichius (1647) 23, 212  
 poets 309  
   *Flores Poetarum* 23, 211  
   Herbert xxxiii, 20, 57, 190, 191  
   Quarles xxxiii, 20, 57, 208  
 politics xxv  
 Politian, Angelo Ambrogini (1454-  
   94) Letters 25, 189  
*Polyanthea* 23, 208  
*Pontanus, Jovianus* (1426-1503)  
   *Progymnastica* (1590) 26, 220,  
   223  
 Poole, Joseph English Accidence  
   (1655) 19, 80, 173  
   —Joshua English Parnassus  
   (1657) 20, 173, 192  
 Popoma, Ansonius 25, 181  
 posing of the Accidents 19  
*Posselius, John Apophthegmata*  
   (1595) 22, 204  
   *Calligraphia oratoria linguae*  
   *Graecae* (1513) 22, 204  
   *Dialogi* 18, 177  
   *Syntaxis Graeca* (1561) 22, 201  
 poverty no bar to learning 239,  
   244  
 practice better than rules 130  
   of Piety 57  
   of Quietness 57  
 practitioners 161, 227  
 praecognition 79

- Praelectiones, Castilion 204  
 Praxis of grammar schools 18  
 prayers in school 287  
 praise for well-doing 254  
 pre-university education xxvii  
 precedents 210  
 precocity 66  
 Prendergast method 107  
 preparation of new work 273  
     class 76  
 preparatory arts 236  
     department 241  
 preposition analysis 146  
 pricks in the register 292  
 pride of position 270  
*primani* 227  
 Primar, Hoole's 39, 43, 67  
 primary teachers xxxiii, 52  
     should be the best 59  
 primitive Greek words 177  
*Principae Latinae* 55  
 Principle, of Christianity 16, 110  
 private libraries 222  
     pupils 162  
 privies 242  
 Probation Book 141, 183, 210  
 profanity 294  
 proficient 161, 227  
 programme 67  
 pronoun analysis 98, 143  
 pronunciation 29, 48, 197  
*Propria quae maribus* 17, 108, 112,  
     319, 320  
 prosody 133, 189, 192, 204, 320  
     Hampton, *Prosodia* 18  
     *Sonetii Prosodia* 212  
 Psalter translated 216  
 Psalms 76  
     *Buchani Psalmi* 19, 165, 195  
     in Latin I, LXII, CXIII 286  
     CXIX 117  
     translated 203  
 public schools of England 240, 311  
*Pueriles Confabulationuculae*  
     (1617) 17, 116, 118  
*Elegantiae* 20, 186  
*Sententiae* 16, 105, 106, 110, 319  
 punctuality 63  
 punctuation 152, 306  
 punishment xxxiv, 243, 253, 293  
     corporal 13, 69, 108, 253, 295-  
     300  
     for ignorance 327  
 pupil government 267, 312  
 pupils as teachers 273  
 Puteanus, Erycius (1574-1646)  
     *Orationes* 26, 221  
     *Quae genus* 112, 319  
 qualifications of teacher xxxiii, 61  
 Quarles, Francis (1592-1644)  
     Emblems xxxiii, 20, 57, 208  
     specimens 191  
 questions encouraged 275  
     mutual 274  
     on reading 53  
 Quick, R. H. (1831-91) 16, 45, 268  
 Quintilian (35-95) xx, 221  
     *Declamationes* 24, 220  
     device in reading 36  
     on corporal punishment 296  
     q 66, 86  
 Quintus Curtius (3d century, A.  
     D.) *Orationes et Conciones* 202,  
     221, 223

- Rabelais, Francois (1490-1553) rewards vs. punishment 295  
 xxiii, 275  
 rhetoric xxvi, 25, 171, 174, 196, 197, 281  
 Radan, Michael *Orator Extemporaneus* (1657) 174  
 radicals xxxv  
 Rainolds, John (1549-1607)  
*Orationes* 26, 221  
 rarities 242  
 Ratich, Wolfgang (1571-1635)  
 xxiii, xxiv, 99, 236, 283  
 rational vs. technical grammar 99  
 reading 27-40, 50, 53, 76, 192, 285  
 real studies xxii, xxiii, xxvi, xxviii  
*realschulen* xxii  
 realists, verbal 17  
 reason not always given 252  
 recapitulation 278  
 recitation 65, 67, 273-7  
 record of behavior 292  
 recreation 258  
 reference books xxxv  
 reformed grammar school viii, 236  
 refractory pupils 297-8  
 register 257, 291  
 religious xxvi, 7, 57, 59, 109, 236, 285-90, 324, 327  
 exercises xxxiv  
 instruction 50  
 renaissance 275  
*Rensueri Symbola* 22, 208  
 repetitions 89  
 reproof vs. commendation 66  
 reprints xxxvi  
*Res Virgiliana* 23, 212  
 retranslation 16  
 reviews 89, 278  
 rewards xxxiv  
 by praise and gifts 294
- rewards vs. punishment 295  
 rhetoric xxvi, 25, 171, 174, 196, 197, 281  
 Butler (1600) 320  
*Compendium Rhetoricae* 19  
 Dugard 174  
*Elementa Rhetoricae* 18, 21, 24, 174, 180, 200, 215, 223  
 exercises 202  
 Farnaby, Index 19, 174, 208  
 Horne 174  
*Tesmari Exercitationes* 174  
 Rhenius 25, 173  
 Rhodes\* Hugh The booke of Nurture, or Schoole of good manners (1577) 52  
 ribaldry 192  
 Richard II (1367-1400) 277  
 Rider, John (1562-1632) *Bibliotheca Scholastica*, a double Dictionarie (1589) 181  
 ridicule of poor work 277  
 rivalry 268  
 Robinson, Hugh *Scholae Winoniensis Phrases Latinae* (1658) 23, 209, 210  
 rod 69, 252, 253, 7  
 birchen preferred 295  
 for enormities 300
- 
- \*Watson says in his "English Grammar Schools" (p. 102), "Charles Hoole in 1660, also advises the use of *School of Good Manners* as a reading book," but adds in a foot-note, "I have failed to trace a text-book bearing this name." It seems to be the latter part of this title.

- Roe, Mr. 42  
 roll-call on playground 262  
 Roman emperor 244  
 Rosimini-Serbati, Antoine (1797-1855) 13, 31  
 Ross, Capping Book 280  
     English Mythologist 20, 194  
     *Virgilius Evangelizans* (1634) 212  
 rotework insufficient 102  
 Rotherham school xvi, 1, 3, 246-7, 303  
 Roughford abbey 247  
 Rousseau, Jean Jacques (1711-58) 30, 37  
*Rudimenta Grammaticae Graecae* 20  
 rudimentaries 227  
 Rugby school 240  
 Ruland, Martin *Synonymia* (1563) 22, 204  
 rules, English 101  
     of Latin 103  
 rural school courses 303  
*Sabinus Georgius* (1508-60) *de Carminibus* (1580) 211  
 St. Andrews day 311  
 St. Louis, Mo. 65  
 St. Paul's school 59, 187, 235  
 salaries 60, 231-3, 244  
 Sallust, (Gaius Sallustius Crispus 86-34) 164, 202, 221  
*Salmatius* (Saumaise, Claude 1588-1653) *Orationes* 26, 221  
 salutes 274  
 Samaritan 217  
 Sandy, Ovid Translated 20, 190, 194  
*Sapientia Veterum* 20, 194  
 Saturday work 276, 282  
     half-holiday 261  
 Saunderson, Robert 3  
 scandalous reports 254  
 scanning 211  
 Scapula, John, 21, 200  
 Schindler, Valen *Lexicon Pentaglotton* (1635) 25, 217  
*schola* or *ludus* 268  
 scholar vs. schoolmaster 246  
 scholarships 233  
 Scholastic Discipline xxxii, 1, 229-329  
 scholiasts 309  
 Schonborn, Bartholomaeus Capping Book 280  
 school, meaning 268  
     discipline 224  
     feasts 313  
     hours 256  
     library 173, 181, 188, 189, 194, 201, 207, 212, 220, 225, 242, 307  
     books needed 308  
     funds for 308  
     times 256  
 Schoole of Good Manners (1577) 52  
 schoolfellows as sureties 299  
 schoolhouse 240  
 schoolmaster, English 43, 162  
     Sparks 164  
     vs. scholar 246  
 schools, English inferior 234  
 Schrevelius, Cornelius, *Lexicon Graeco-Latinum* (1663) 21, 204, 218

- sciences xxvii, xxix, 236, 309  
 Scroggins's crows 298  
 Scot, Thomas 201, 246  
     *Grammatica* 22  
 Scottenius, Colloquies 128  
*Screvelii Lexicon* (1663) 21, 204, 218  
 scripture before recitations 285  
 Seasonable Discourse iv, v  
 seats and desks 241  
*secundani* 227  
 Seidelius, Gasp. *Encheiridion sive Manuale Linguae Graecae* (1653) 18, 177  
 self-acting 86  
 self-control of teacher 251  
 Seneca, Lucius Annaeus (3 B.C.-65 A.D.)  
     Letters 25, 164, 189  
     Tragedies 24, 219, 223, 321  
*Senectute, Cicero de* 165  
 senses xvii  
 sentence method 51  
 sentences 279  
     Cicero (1614) 207, 208  
     Demosthenes 22, 203, 208  
     *Talii Sententiae* 22  
*Sententiae Pueriles* (1543) 16, 105, 106, 110, 319  
 Septuagint 203, 286  
 sermons, questions on 286, 288-90  
 service, spirit of 271  
 Servius Honoratus, Maurus (4th century A.D.) 207  
 seventh and eighth grades xxvii  
 severity avoided 294  
 shadow of the rod 296  
*Shephani Thesaurus* 222  
 Shirley, James, *Via ad Latinam* (1649) 19, 173  
     *Introductorium* 18, 177  
 shrewdest boy 292  
 Shrewsbury, Earl 247  
 Shropshire grammar school 309  
 Shrovetide 313  
 shutting out the master 311  
 Siculus, Diodorus (1st century, A.D.) 22, 208  
 sight reading 50  
 silent letters 45  
 similes, Demosthenes 203  
 Simonius, Theodorus 205  
 simple before complex 326  
 singing 286  
 Single Psalter 64  
 Singleton 204  
 site of school 239  
 sixth form 214  
 size of classes 69  
 Snell, schoolmaster 247  
 society 268  
 Soliloquies, St. Augustine (1484) 123  
*Sonetii Prosodia* 212  
 Sonnenschein 45  
 Sophocles (495-406) 24, 218, 223  
 Spagnoli, Baptist (1448-1516)  
     *Bucolica seu Adolescentia* (1502) 18, 127, 206  
 Spanish ix  
 spare hours 241  
 Sparks, The Schoolmaster 164  
 speaking Greek 177  
     Latin 107, 116, 178, 282, 283, 312  
     or nothing 283

- special holidays 260  
 specimens 242  
 speech graceful and effective 275  
   day 315  
   end of grammar 116  
 speeches by pupils 261  
 spelling 41-9, 51, 178  
 Spencer, Herbert (1820-1903) xx, 326  
   empirical before rational 101  
 Spenser, Edmund (1552-99) 59  
*Sphinx Philosophica* 208  
 spies recommended 259, 294  
 spirit of service 271  
 spontaneity 268  
 standing desks 284  
 Stephanus, Henry *Thesaurus Graecae Linguae* (1572)  
 —Robert, *Thesaurus Linguae Latinae* (1531) 222  
 Stobaeus, Joannes (5th cent. A. D.) 208  
 Stockwood, John *Disputatorium-  
 cularum* (1607) 19, 173, 281  
   *Figura* 18, 133  
   *Progymnasma Scholasticum* (1597) 193  
 stories, English into Latin 207  
 strangers not playfellows 263  
 Strasburg xv  
 stubborn looks 296  
 study, child 13, 81-3, 217  
 Sturm, John (1507-89) xv, xix, 17, 171, 172, 275  
   Cicero's Letters (1539) 19, 182  
   influence on Hoole 194  
 style 197  
   Ciceronian 182  
   style, daily practice 284  
 stylists 16, 194, 275  
   standards 221  
 subsidiary books 241, 259, 307  
   defined 307  
 successive clearness 86  
 Suidas (10th cent. A.D.) 222  
 Sulpicius Rufus Servius (106-43) 25, 173  
   *Opus Grammaticum* (1454)  
 Sunday, how spent 287-90  
   morning talks 287  
 supervision of master 70, 243  
   of playground 261  
*Supplementa ad Grammaticam* 19  
 sureties for good conduct 299  
 Susentrotus, *Epitome Troporum* (1540) 19, 174  
 swearing 294  
 syllabic method 41  
 syllables 43-5, 47  
 syllabic quantity 152  
*Sylva Synonymorum* (1609) 209  
 Symmachus, Quintus Aurelius (345-410) *Epistolae* 26, 221  
 synonyms 181, 209  
 syntax 120, 147-9, 319  
 Syriac language 217  
 tablers 239, 287  
 tables of parsing 177, 233, 300  
 tabling schools  
 Tacitus, (55-120) *Orations* 202  
 Talaeus 174  
*Tali Sententiae* 22  
 Talmudico Rabbinicum 217  
 tardiness 256  
 Taubman, Friedrich (1565-1613), on Plautus 220

- taws, Scotch 295  
 Taylor, Mr. penman 305  
 teacher's difficulties 9  
 teaching as an avocation 43  
     class 65  
 technical training 245  
 Ten commandments 288  
 Terence (185 B.C.- ) 19, 164,  
     171, 186, 196, 315, 320  
     Audria 179  
     deserves first place 177  
*tertiani* 227  
*Tesmarus*, John *Exercitationum*  
     *Rhetoricum* 174, 221  
 text-books xxiii, xxxii, xxxv, 16-  
     28  
 Textor, John Ravisius,  
     Epistles (1559) 19, 171, 211  
     Epithets (1518) 212  
     *Officina Lycosthenes* (1522) 23,  
         208  
 themes 176, 197, 209, 284, 323  
     writing 213  
 Theognis (6th cent. B.C.) 21, 197,  
     204  
 theology xxviii  
 Thesaurus, Buxtorf (1609) 26, 217  
     *Conscribendarum* (1636) 20, 188  
     Cooper (1565) 23, 210  
     Poeticus 23, 212  
     Stephani (1531) 222  
 theses maintained 281  
 three lashes 296  
     R's xxvi  
 Thomas a Kempis (1380-1471)  
     18, 123  
 Thomas Dictionarium (1587) 21  
 Thursday half-holiday 26  
 Thursday review 279  
 Tigurinus, J. F. 218  
 time required xxvii, 29, 30, 53,  
     87, 101, 175, 203, 224  
     Bible reading after six weeks 43  
 time-saving expedients 276  
 timorousness 181, 256  
 Token-house school 70, 304  
*Tossanus*, [Toussain, Daniel] (1541-  
     1602), *Syllabus Germinus* 25,  
         216  
 town suitable for school 239  
 toys, educational 36  
 trades 236, 265  
     or universities 245  
 Tradescant, John *Musaeum*  
     *Tradescantianum* (1656) 303  
 trained teachers 246  
 translating dictated English 207  
     Greek into English 207, 213  
     into Latin 149-53  
 translation, Cicero's letter 183  
     corrected 275  
     displayed 315  
     double 171, 182  
     interlinear 178, 183, 203  
     method 178  
     penmanship important 302, 304  
 translations, use of 165, 226  
*Tresmari Exercitationes* (1657) 25,  
     208  
 trivium 281  
 tropes and figures 19, 174, 190,  
     210, 274, 320  
 Trostius, Lexicon 217  
 truants 260  
 tuition 40 shillings a year 244  
 Tully. See Cicero

- Turner, Robert, Letters 25, 221  
 Orations (1615) 26  
 Turselin, Horace (1545-99) *De*  
*Particulis Latinae* (1599) 25, 188  
 twelve pence for books 308  
 tyranny 298  
 unanimous piety 239  
 under-teachers 249  
 understanding 85, 326  
 uniformity of practice 327  
 universities 265  
 university education xxviii  
   plan for work at 222  
   preparedness for 328  
 Uppingham 240  
 Urbanus, Belsanius, *Institutiones*  
*Graecae Grammaticae* (1497) 22,  
 201  
 usher xxix, 171, 227, 249, 259,  
 271, 327  
   and master xxxiv  
   lodges in school 242  
   number 235, 243  
   pew 241  
   salary, 30-80 pounds 244  
 Usher's Duty xxx, xxxii, 1, 73-  
 167  
 utterance 31  
 vacant times 323  
 vacations 314  
 Valerius Maximus (about 30 A.  
 D.) 22, 25, 173  
 Valla, Lorenzo (1406-57) 181  
 variety of books 226  
   of methods 128  
   of verse 194  
 Varro, Marcus Terentius (116-27)  
*de Lingua Latina* 181  
 Vaughan, W. Golden Grove (1608)  
 208, 211  
 Vechner, Daniel *Hellenolexia*  
 (1680) 21, 200  
 verbal realists 17  
 verbs 94-6, 144  
*Verderius* [Verdier, Anthony]  
 (1544-1600) *Imagines Deorum*  
 (1581) 20, 194  
 Verepaeus, Simon, *de Epistolis*  
*Latine Conscribendis* (1592) 20,  
 188  
 vernacular school xxvii  
 verse-making 190  
   Aesop's Fables 192  
   Arabic 217  
   English before Latin 190  
   Greek 197  
   Hebrew 217  
   Latin 192  
   versification of rules 111  
 verses 171, 315, 323  
   capping 280  
   golden 221  
 vicious encounters 244  
 Virgil [Publius Vergilius Maro]  
 (70-21) 164, 165, 213, 320, 321  
   Aeneid 207  
   Cerde 207  
   Eclogues 206  
   Georgics 207  
   Hardwick's translation 20, 190  
   imitated to life 212  
   notes by Farnaby 207  
   Ogleby, translation 190, 206  
   prince and purest 206  
   *Res Virgiliana* 23, 212  
   *Synonyma* 23, 212

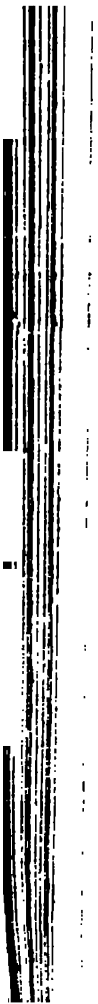


- Virgil translations 206  
*Virgilius Evangelizans* 212  
 virtue 239  
 visitors 260, 284  
 Vives, Juan Luis (1492-1540)  
*Exercitatio* (1539) 128  
 vocabulary in constant use 101  
   Latin 178  
   method 177  
 vocabulas 259, 273, 280, 326  
 vocalization 31  
 vocational education ix, 236  
 Voss, Gerhard Johann (1577-1649)  
   25, 173, 208  
*de Artis Poeticae natura* (1647)  
   23, 212  
*in Supplementum Vulgaris*  
*Grammatices* (1665) 195  
*Rhetorices Contractae sine Par-*  
*titutionum Oratoriarum* (1621)  
   23, 174  
 voting by class 267  
 vowels 31, 35, 41, 43  
 Wakefield school 7, 302, 324  
 Walker, William (1623-82) A  
   Treatise of English Particles  
     (1655) 20, 23, 188, 209  
 walking by two's 286  
 Walton, Brian (1600-61) Bible in  
   oriental tongues (1657) 219  
 wandering forth from school 294  
 warning sometimes enough 297  
 Watson, Foster xxxi, 16  
 Webster, John, Examination of  
   Academies (1653) 80  
 weekly orations 202  
 Weinrichius, Melchior *Aerarium*  
*Poeticum* (1647) 23, 212  
 West, Francis 247  
   that writ the Presidents 247  
 Westminster school 181, 217, 237,  
   258  
 Wharton, J. English Grammar  
   (1653) 80  
 what and why xxvii  
 wheel alphabet 38  
 whipping doubled 299  
 Whitsuntide holidays 314  
 Whittinton, Robert *Grammaticis*  
*Primae Partis* (1522) 122  
 Whole Duty of Man 57  
 why so many books 226  
 will, education of xxviii  
 Willis, Thomas (1621-75) *Proteus*  
*Vinctus*. Anglicisms Latinized  
   (1655) 20, 23, 188, 209  
 willow wands condemned 295  
 Winchester, Phrases (1658) 23,  
   209, 210  
 Withals, John, Dictionary in  
   English and Latine (1554) 20,  
   188  
 Wit's Commonwealth (1597) 20,  
   208  
   Hoole's Index to 195  
 Wolsey, Thomas (1475-1530) 102  
 wonder the seed of knowledge 42  
 wood and coal 242  
 Woodward, Hezekiah, A Light to  
   Grammar (1641) 79  
 word-building 46  
 words taught 17  
 wrangler at Cambridge 281  
 writing 174, 247, 264, 301-7  
   Greek 207  
   maketh an exact man 216

(360)

writing what is learned 94, 175      York, Archbishop of 248  
writing school 56, 241, 258, 276,      Youth's Behaviour (4th ed. 1646)  
304      63  
written work 94      Zellermine 215  
Wurtemberg code xv      Zetsius 218  
Xenophon (430-355) 24, 218, 223      Zion college 310  
yearly admission 264











370.904 .H784 C.1  
A new discovery of the old art  
Stanford University Libraries



370,904  
H784





